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Quackery Unmask'd ***

In Three Parts.

C O N T A I N I N G

- I. REFLEXIONS on the Sixth Edition of Mr. MARTIN's Treatise of the *VENEREAL DISEASE*,
II. An Examination of the Charitable Surgeon, the Generous Surgeon, *Venus's Tomb*, and G. Warren's new Method of curing this *Disease*.
III. A brief Enquiry into the ancient and present State of the Practices of Physick and Surgery; a full Account of *Quacks*; then (in a concise Method) is shewn the Cause, Nature, Signs, and dangerous Effects of this Disease, various Ways of receiving, Symptoms first discovering, and only Method of preventing its Infection; together with the best, most cheap, safe, speedy, easy, and private Methods of Cure.

The Complication of the *Veneral Disease*, with others, is here particularly treated of.

How *Mercury* cures this Disease; how Persons injur'd by *Mercury*, may be reliev'd, is here discover'd.

A S A L S O

The Cause and Cure of Old Gleet in Men, and the Whites in Women.

The Second Edition enlarg'd.

Authore J. SPINKE, Med. Lond.

London Printed; and Sold by the Author at his House, the *Golden-Ball*, which, from *Cheapside*, is three Doors past the *Sun Tavern* in *Honey-lane Market*, in the Passage that goes in between the *Coffee-House* and *Tallow-chandlers*, being a *Thorow-Fare* to *Woodstreet*, 1711. Price 2s.

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The P R O E M.

Pretermittin the Formality of a Preface, I shall, instead thereof, present the Reader with a short View of what is contain'd in the several Parts of this Tract.

In the first Part,

Chap. I. (p. 5.) contains Reflexions on what Mr. Martin has advanc'd, as to the Nature and Cause of the Venereal Disease.

Chap. II. (p. 11.) refutes his Notions concerning Mercury, its Nature, Vertues, and Preparations.

Chap. III. (p. 21.) treats of the methodical Cure of this (and other) Diseases.

Chap. IV. (p. 28.) contains Remarks on Mr. Martin's Whim of an infallible Preservative from the Venereal Infection.

Chap. V. (p. 33.) discovers how great a Proficient Mr. Martin is in the Latin Tongue.

Chap. VI. (p. 47.) reflects on Mr. Martin's Treatment of Quacks.

Chap. VII. (p. 62.) reflects on Mr. Martin's Treatment of regular Physicians, Surgeons, &c.

Chap. VIII. (p. 69.) gives a Character of Mr. Martin's sixth Edition.

Chap. IX. (p. 83.) gives a Character of its first Edition, with Mr. Martin's Approbation of the said Character.

The Postscript (p. 90.) gives a genuin Account of the Nature and dangerous Effects of Mercury Sublimate, and concludes with an Account of the Occasion of, and Apology for, this Tract.

The second Part contains,

1. A Scourge for a conceal'd Quack, who calls his Book the Charitable Surgeon.

2. Skort Remarks on the Generous Surgeon, Venus's Tomb, and G. Warren's new Method; w^h relating to the Venereal Disease. A 2 In

The Proem.

In the third Part,

Chap. I. (p. 5.) treats of the Antiquity of Physick, and the several Sects of the ancient Physicians.

Chap. II. (p. 16.) shews the present State of Physick in London.

Chap. III. (p. 18.) discovers the true Difference between rational Practitioners, and Quacks.

Chap. IV. (p. 26.) contains farther Reflexions on Mr. Marten and his Treatise of the Venereal Disease.

Chap. V. (p. 45.) exhibits an authentick Character of Mr. Marten's Appendix.

Chap. VI. (p. 47.) contains Remarks on a Book publish'd in Vindication of Mr. Martin's Appendix.

What follows, is a coherent Discourse, void of all Disputes, and is a genuin (tho' short) Account of the Venereal Disease, and its Cure.

Chap. VII. (p. 70.) treats of the Name and Origin of this Disease.

Chap. VIII. (p. 72.) treats of the Essence and Nature of the Venereal Infection.

Chap. IX. (p. 73.) discovers the various Ways of giving and receiving; Symptoms first discovering, and only Way of preventing its Infection.

Chap. X. (p. 79.) treats of a Clap, and its Symptoms.

Chap. XI. (p. 81.) shews the true Cure of a Clap.

Chap. XII. (p. 89.) treats of a simple Gonorrhoea, and old Gleets in Men; and of the Whites in Women, and their Cure.

Chap. XIII. (p. 94.) treats of the Pox, and its Cure.

Chap. XIV. (p. 97.) treats of Mercury, its good Effects, and how to remedy its ill Effects.

Chap. XV. (p. 101.) treats of the Pox complicated with other Diseases.

Chap. XVI. (p. 104.) shews what Diet, &c. is proper for Persons afflicted with the Venereal Disease.

Quackery

Quackery Unmask'd, &c.

CHAP. I.

Of the *Essence and Nature of the Venereal Disease.*

§. I. **T**IS to you, Mr. Martin, Author of the Sixth Edition of a late Piece intitl'd, *A Treatise of all the Degrees and Symptoms of the Venereal Disease, &c.* that I shall, in the ensuing Pages, address my self. And seeing, Sir, in the said *Treatise*, you have attack'd the *Learning, Skill, Honesty, &c.* of divers particular *Medicinal and Chirurgical Practitioners*, and obliquely reflected on all Persons concern'd in the *Art of Healing*, whether *Physicians, Surgeons, or Apothecaries*, you have thereby most certainly laid your self under an Obligation of patiently submitting your mighty *Performance* to an *Examination*, and your self to a just *Rebuke* for such an indiscreet Piece of *Rudeness*. 'Twas the *Vindication* of my own *Reputation*, foolishly and undeservedly by you aspers'd, that first prompted me to undertake the Task I'm now upon. And whether I shall make it appear that you your self are as little acquainted with good *Manners, good Sense, good Literature, Skill* in your Profession, and

Honesty, as any Person whatsoever by you, in your said *Treatise*, reflected on and scandaliz'd, can reasonably be thought to be, and consequently that you are as proper a Person as any one of them, to bear the *Title* of a *Quack*, an *Impostor*, or any other of the fine Names you've therein so plentifully bestow'd on others, I submit to them who shall peruse your *Treatise*, and what I've herein writ, to determine. Thus much, Sir, by way of *Prologue*, may suffice; without farther *Ceremony* therefore, I shall now proceed to make some few *Reflexions* on what I find in your said *Treatise* of the sixth Edition.

§. 2. ' I shall not say you, (p. 1.) trouble my self or Reader, in this *Treatise*, with the many different and indeterminate *Notions* of the natural Cause of this *Distemper*, as to its original Production, &c. It is sufficient, continue you, (p. 2.) that we know it to be a *Distemper* daily gotten, and know how to cure it. Thus, Sir, you pretend that you know how to cure a *Disease* which you confess, you know no more of than that 'tis a *Disease* daily gotten! What more ridiculous could be asserted by the most ignorant of *Quacks*?

§. 3. After you had (a little farther) transcrib'd from divers *Authors*, their differing *Opinions*, concerning the original Cause of this *Disease*, you thought your own *Opinion* of the Matter, would be expected: But you excuse your self (p. 8.) by say-

saying, ' It would take up a great deal of
 ' Time, and no small Pains, to enquire into
 ' the Validity and Probability of those se-
 ' veral *Conjectures*, which you cannot stand
 ' to do, and consequently give your own
 ' *Sentiments* about, therefore you pass it by,
 ' as not material to the Matter intended.
 And then instead, of a learn'd Disquisition
 concerning the *Nature* and *Cause* of this *Dis-*
ease, *Ballad-Singer-like*, you dismiss your
 Reader with a Piece of an old Song !

§. 4. You begin your second Chapter
 (p 76.) thus, ' Before I begin to shew the
 ' *Easiness* of curing the *Venereal Disease*, it
 ' will be necessary to discover something
 ' farther than has been yet said of the
 ' *Pox*. A Man would believe you were now
 setting about the Business in earnest: But,
 alas! 'tis all a *Feint*: Your *Learning* and
Capacity would not bear you out in the *En-*
quiry; and therefore about fourteen Lines
 lower, we find you thus concluding; ' But
 ' whether their *Methods* may be drawn from
 ' the Positions they lay down, as to the
 ' Nature, &c. of the *Sermina Morbi*, I shall
 ' not stand here to enquire. Thus again,
 you shuffle off the *Disquisition*, without ha-
 ving writ one Word to the purpose.

§. 5. About the middle of Page 77, you
 say, ' The Generality of *Physicians* define it
 ' to be an occult or *hidden Disease*, contra-
 ' cted by *malign Vapours* that are communi-
 ' cated by a *pocky Body*; because, I suppose,
 ' their

' their *Remedies* won't reach it : For if it
 ' was so *bidden* as not to be *discover'd* by
 ' any *Medicines* or *Means*, we should all
 ' then grope in the *Dark* indeed : But it
 ' has been an *Happiness* to *Thousands*, that
 ' tis a *manifest Disease*, or else they would
 ' have had but an *hidden Cure* ; and also a
 ' Benefit it has been to *Hundreds*, that there
 ' are *Medicines* to discover its *Nature*, tho'
 ' never so *hidden* ; but by this means they
 ' shelter themselves under this *Asylum igno-*
 ' *rantia*, that it is a *Disease occult* ; if they
 ' had said *difficult*, they had said some-
 ' thing, because it is a *Disease* not mani-
 ' fest to every *Professor* that knows nothing
 ' beyond *Tradition*. Here, Sir, you set up
 for a *Wit*, and droll on your *Superiors*, the
Generality of *Physicians* ; yet at the same
 time, expose your *Ignorance* as well as want
 of *Breeding* : For the *Physicians* do not de-
 fine the *Venereal Disease*, an *occult Disease*.
 And if what you assume to your self, viz.
 the *Discovery* of the *Nature* of the *Disease*
 by *Medicines*, be not scandalous *Quackery*,
 what can merit to be so call'd ? What, put
Physick in the place of the *Physician* ? Send
 a *Medicine* into a *Man's Body* to discover
 what the *Disease* is that he is afflicted with ?
 The *Medicine* that ought to be adapted to
 the *Cure* of a known *Disease*, is by you sent
 of an *Errand* to discover the *Nature* of the
Disease ! But what *Midicine* shall we sup-
 pose you, on such *Occasions*, make a Mes-
 senger

fenger of? You say (p. 59.) ' The Medi-
 cine you give to discover the Disease, is
 one of a *Thousand*, endu'd with full Efficacy
 to actuate and stir the *Venereal Poyson*, which is what you never could find
 from the common Preparations of *Mercury* in Practice. Pag. 303, you tell us, that
Mercury sublimate is an admirable Medicine
 that has been given by you with
 wonderful Success. *Mercury sublimate*, I
 acknowledge, is a Medicine of a *Thou-*
sand, and tho' (bless'd be God) not com-
 man in Practice, is indu'd with full Efficacy,
 not only (as you say) to actuate and
 stir the *Venereal Poyson*, but vehemently to
 affect all the Fluids of a Man's Body; for,
 says Dr. *Harris* in his *Pharmacologia Anti-*
Empirica, (p. 107.) ' we all know, that
Mercury sublimate is one of the *rankest*
Poysons that Art can furnish us with! It
 is (says he, p. 71.) a most sad and be-
 wailing Reflexion, that the *rankest Poy-*
sons in the World should be given in-
 wardly. So that it seems, Sir, you have
 had wonderful Success, if you have not
 murder'd every one of the Persons you've
 given this admirable Medicine to! If
 this be your *Arcanum* to discover whether
 a Man be *Clap'd*, it will be no wonder to
 find some *Sparks* to dread your House more
 than a *Bawdy-house*; the *Poyson* of a *pox'd*
Whore being nothing near so dangerous as
Sublimate, sent into an human Body of a
Fools Errand,

§. 6. But you have not only declin'd delivering your Thoughts of the *Cause* and *Nature* of this *Disease*, but you seem to confess your Ignorance of the *practick Part*; For (*p. xxxvi.*) you start this Question, *viz.* 'How shall we know that you understand the *practick Part*, or *however* *'be convinc'd that you are successful in what you do?* Is not this as much as saying, that altho' you do not understand the *practick Part*, yet you may be successful in what you do? You answer your own Question thus, *viz.* 'Why truly, *Gentlemen*, 'I must own 'tis a proper *Question*, and 'ought to be *answer'd*; but yet I can say 'no otherwise to you, but that you must 'e'en take my *Word* for it; here are *Letters*, ' &c. from those that have receiv'd *Benefit*. As to your *Word*, Sir, it ought not to pass (in this Case) even with those that do not know you; every *Fool* will talk of his own *Wit*, and every *Knave* will boast of his own *Honesty*, (tho', I think, you confess, (*p. 264.*) you know not what *Honesty* means!) No Man being willing to acknowledge himself either *Fool* or *Knave*. Against your *Letters* (in this Case) I object,

1. This is appealing to the *Cures* (you pretend) you have *done*, to prove your *Capacity* in the *Art* of *Healing*, which being the *Asylum* all the *Quacks* and *Mountebanks* in the World fly to, should not, methinks, be mention'd by so topping an Author as Mr. *Martin* pretends to be.

2. This is obliging us to take our *Estimate* of your *Capacity* from the *Opinion* of the *People* concerning you: But (p. 35.) you tell us, '*The Opinion of the People is the Opinion of Fools.*' And can you, Sir, afford us no better Proof of your *Capacity*, than the *Opinion of Fools*?

3. You own (p. 218.) some suspect those *Letters* were made by your own self; if so, from them we shall not have so much as a *Fool's Opinion* of you, but must wholly depend on your own Word; of which before. But a better *Method* to guess at your *Capacity*, is, to *examine* your *Book*; for had you known better, you would have written better.

C H A P. II.

Of Mercury, its Vertues, and Preparations.

§. 1. **I**T must be presum'd, that you are better acquainted with *Mercury*, than with any other part of the *Materia Medica*, because you have taken none other part thereof into *Examination*: And by your Performance in relation to *Mercury*, we may justly guess at your *Knowledge* and *Skill* in the rest of the *medicinal Store*, and in the various *medicinal Preparations* from thence resulting. This you can't deny to be fair *Dealing*; for no Man will expose himself, by printing his Thoughts concerning those Matters or Things that he
least

least understands; and in the mean time, say nothing of those Things that he has a more compleat Knowledge of.

§. 2. You undertake (p. 287.) to examine the *Opinions of Authors concerning Mercury* and its various *Preparations*, and then to deliver your own *Opinion* upon the whole. And having transcrib'd what you thought fit from others, concerning the *Nature* and first *Qualities* of *Mercury*, you (p. 291.) freely give your *Opinion*, viz. that *Mercury* is hot, 'because, say you, of its great penetrating, eating, corroding *Virtue*; for it 'burns like *Fire*, devours, and makes its way 'thro' *Metals*, &c. and being apply'd to our 'Bodies by way of *Causlick*, not only eats 'the *Flesh*, but corrodes the very *Bones*, if 'not minded, as we have often observ'd in 'precipitate and sublimate *Mercury*. But, Sir, it was *Mercury* it self, and not this or that *Composition* in which *Mercury* is only one, tho' the principal *Ingredient*, you were to give your *Opinion* of. Did you therefore ever find pure simple *Mercury* of an eating, corroding *Virtue*? Did you ever see it burn like *Fire*? Did you ever see it apply'd as a *Causlick*? Did you ever observe it to eat the *Flesh*, or to corrode the *Bones*? That *Mercury Precipitate*, and *Mercury Sublimate* will have such *Effects*, is nothing to the Purpose; because the *Acid Corroding Spirits* of *Salt*, *Nitre*, &c. which are imbod'yd in the *Mercury*, and which, together with the *Mercury*,

citry, constitute the *Compositum* call'd *Mercury Precipitate*, as also, in different Proportions; the other *Compositum*, call'd *Mercury Sublimate*, are the sole Cause of all the Effects you mention; and *Mercury*, quatenus *Mercury*, is unconcern'd in the matter. By your Argument, *common Water* may be prov'd to be *Hot*: For if you mix a sufficient quantity of strong *Spirit of Salt, Nitre, &c.* therewith, that *Mixture* will as effectually produce all the Effects you mention, as *Mercury Precipitate*, or *Mercury Sublimate*. A few Lines further, in the same Page, you assert that *Lead* is *hot*; but I can't conceive what Argument you can produce to prove it, unless it be that melted *Lead*, at some time or other, may have burnt your Fingers. But you having thus asserted that *Mercury* burns like *Fire*, devours and makes its way through *Metals, &c.* And that being apply'd to our *Bodies*, it not only eats the *Flesh*, but corrodes the very *Bones, &c.* Can it be imagin'd how you should presently be of a clean contrary Opinion, and tell us, as you do, (p. 348.) That '*Mercury is the Balsam of Nature, in which is an incarnative and regenerative Vertue, wonderfully renovative and restorative?*' Certainly your asserting these two Opinions, so directly contrary to each other, concerning *Mercury*, must be because you thought that one of the two, you knew not which, must be right. But, such is your Misfortune, they are both false, and

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both *ridiculous*. For as we have proved, that *Mercury* neither *burns* like *Fire*, *eats* its way through *Metals*, nor yet is guilty of *eating* the *Flesh*, or *corroding* the *Bones*: So *Mercury* is no *Balsam* (excepting in your *mercurial Brains* only) nor of any *balsamick Nature*, nor can it properly be said to have any *incarnative*, *regenerative*, *renovative*, or *restorative Vertue*. You have a third Opinion of *Mercury*, which is, that 'tis replete with *volatile Salts*: This I gather from *Pag. 34.* where you tell us, that *Mercury* is one of the most *sovereign Remedies* for the *Venercal Disease*; and *Pag. 130.* where you say by the *Anti-venercal Remedies*, you mean such as are sufficiently replete with *Volatile Salts*. A fourth Opinion of *Mercury* you have oblig'd us with, and that is (*p. 333.*) that 'tis of the *Nature* of *sulphureous vinous Spirits*; viz. *Brandy, &c.* For, say you, *Mercury* and *Brandy*, or *spirituous Liquors*, equally inflame the *Blood*, creating an undue *Ferment, &c.*

§. 3. After having exclaim'd against the *Preparations* of *Mercury*, commonly in use (doubtless because the *People* need not come to you for them, for I believe you have none others) you have (*p. 299.*) these words, viz. 'A *Mercurial Medicine*, therefore 'should be found out; that by its *benign Quality* will, upon mixing with the *Mafs* of 'Blood, imbibe its *Ferments*, and evacuate the 'offending Cause, by which way *Nature* is inclin'd, by *Sweat* or otherwise, and is altogether

' gether free from foreign *Acids*: For those with
 ' foreign *Acids* by chance may cure, but yet un-
 ' certainly; those foreign *Acids* in the *Medicine*,
 ' uniting with the acid *Ferments* of the *Pocky*
 ' *Disposition*, proving often times of very dan-
 ' gerous *Consequence*. That *Mercurial Medicine*
 ' then is the true and only *Specifick* in the *Pox*,
 ' which is *divested* of those foreign *Acids*, and
 ' so dulcified, as to suck up and imbibe the
 ' *Pocky Acid* in the *Body*, which it does with-
 ' out any tumultuous *Operation*, or uncertain
 ' *Effect*: But where to have such a *Medicine*,
 ' most that *Practice* are at a loss." Here again,
 Sir, you have discover'd your *Ignorance* more
 than before: For such a medicinal *Preparation*
 of *Mercury* as you mention, neither *Galenical* nor
Chymical Pharmacy can by any means afford;
 because nothing but foreign *Acids* can deprive
Mercury of its fluid *Form*. And when, by
 means of any kind of *Acids* whatever, *Mer-*
cury be depriv'd of its natural fluid *Form*;
 any *Alkali*, that can altogether free it from fo-
 reign *Acids*, will presently, by so doing, re-
 store it to what it was at first, i. e. running
Mercury. Well therefore may you, Sir, tell
 the *World*, that most that *practise* are at a
 loss, where to find such a *Medicine*. It
 being, though unknown to you, as much
 as to say, Most that *Practice* are at a loss,
 where to find a *Medicine* that is no where
 to be had; and which no *Man* ever did or
 ever can prepare. But, good Sir, why are
 you so inquisitive after a *Preparation* of *Mer-*

ry altogether free from foreign Acids? For (p. 303.) you say that *Mercurius Sublimatus corrosivus* is an admirable Medicine, and that you have given it with wonderful success. But certainly, Sir, you can't be so abominably ignorant, as to take *Mercurius Sublimatus corrosivus* to be altogether free from foreign Acids; it being the most replete with them, of any Preparation of Mercury whatsoever: And has been a thousand times damn'd, both by Authors and Experience, as a violent Poyson; and is really the most keen and dangerous Poyson that can be prepar'd from Mercury. A glorious Medicine to boast of success from! But perhaps some Clap'd and Pox'd Patients can't be poison'd! We read that *Mithridates* King of Pontus, when he would, by Poyson, have put an end to his Days, he could not. pag. 264. you tell us, that *Crude Mercury* is the most dangerous of all to be administred; on the contrary I assure you 'tis the most innocent. And whenever your Worship shall consent to take into your own Body half of one Dram of your admirable Medicine, *Mercury Sublimate*, I consent at the same time to take into my Body one whole pound of *Crude Mercury*. You tell us (p. 318.) that strong or ill Remedies of *Quicksilver* are abominable; than which nothing more evinces the Ignorance of those that administer them. This, Sir, is Truth, tho' it comes from you; but no stronger nor worse Remedy (for internal use) can be prepar'd of *Quick-silver*, than *Mer-*
curius

curius Corrosivus sublimatus; therefore nothing more evinces your Ignorance than your administering it.

§. 4. You bestow almost all p. 301. to prove that *Mercurius Vitæ*, is a dangerous Preparation of Mercury, and this you do principally from the Authority and Experience of Hildanus, Fabricius, &c. Yet even here you again discover your own Ignorance, in adhering to the Error of those Authors. For that Medicine, to which those, and some other Authors, have been pleas'd to give the Title of *Mercurius Vitæ*, consists of the Flowers of Antimony, and has nothing of Mercury in it. And for that Reason, Modern Chymists place it amongst their Preparations of Antimony, and not of Mercury. This Medicine, call'd *Mercurius Vitæ*, is, indeed, a Violent Emetick, and its Exhibition is sometimes attended with ill Consequences; and for that reason Men of Skill and Learning almost wholly forbear to use it in their Practice. Tobacco, so frequently smok'd in a Pipe, being distill'd in a Retort, yields an Oyl, a few Drops of which, mix'd with Sugar, and given inwardly, will have much the same Operation as the Medicine call'd *Mercurius Vitæ* has; and is as apt to occasion ill Consequences. This, Sir, I have taken notice of, lest, meeting with it in some other Author, in the next Edition of your famous Book, you should not only lay the ill Effects of the Flowers of Antimony (for *Mercurius Vitæ* is

really nothing else) but also those of this Oyl of Tobacco, to the charge of Mercury.

§. 5. Pag. 312. You tell us, that *Raymond Lully*, that profound *Philosopher* affirms, that in *Mercury dissolv'd*, lies hid a great Secret; which *Solution* of Mercury, or *Mercury dissolv'd*, he calls *Aqua Gloriosa*; and that you have such a *Preparation*, but that yours is rather a *Tinctura Gloriosa*; and that, with it you have done *Wonders*, no *Preparation* in the *Universe* coming near it for the *Venereal Disease*, &c. Here, Sir, I must observe, 1. That *Raymond Lully* was an *Ecclesiastick*, but apply'd himself to the study of *Alchymy*; and attempted, (some say with success) from *Mercury*, to produce the *Philosopher's Stone*; and not a *Medicine* to cure *Claps* with. If you have, as you say, attain'd to *Lully's Aqua Gloriosa*, that is, I suppose you mean, the *Philosopher's Stone*; I wish you Joy of it. 2. You say your *Aqua Gloriosa*, is rather a *Tinctura Gloriosa*, and is a *Solution* or *Preparation* of *Mercury*. But *Mercury*, Sir, can't give a *Tincture* to any *Menstruum* whatever. If therefore your *Liquor* be really a *Tinctura Gloriosa*, it must receive that *Glorious Tincture* from some other *Ingredient*, and not from the *Mercury*. 3. You, I observ'd above, are wholly for a *Preparation* of *Mercury*, altogether free from foreign *Acids*; yet here you extravagantly recommend an *Aqua* or *Tinctura Gloriosa*, and intimate it to be a *Solution* of *Mercury*, and which probably may be none other than a *Dissolution* of *Mer-*

curius Sublimatus Corrosivus (with which, you say, you have had wonderful Success) in common *Water*, and *tincturiz'd* with *Saffron*, *Lemon-Peel*, or some other *Ingredient*. Now I must inform you, that nothing but *Foreign Acids* can dissolve *Mercury*; and that nothing but *Foreign Acids* can keep *Mercury*, when dissolved, suspended in any *Liquor* whatsoever. So that according to your own *Doctrine*, concerning *Mercurial Preparations*, (p. 300.) your so much boasted of *Tinctura Gloriosa*, altho' by chance it may Cure, yet uncertainly; those *Foreign Acids* in the *Medicine* (*Tinctura Gloriosa*) uniting with the *Acid Ferments* of the *Pocky Disposition*, proving oftentimes of very dangerous *Consequence*. Yet you ought to be allow'd to think this *Tincture* (tho' it should really be good for *Nothing*) a *Glorious Medicine*, because (p. 131.) you seem to intimate, that you have broke your *Brains* in studying it out: And any Man will readily believe that to be *Truth*, by the *Romancing Crack-Brain'd Account* you (pag. 313.) give of it.

§. 6. You begin p. 317. with these Words, viz. 'Those Persons only are fit to use *Mercury* that truly know it, and are qualify'd to prepare it; to separate artfully the pure from the impure, the poisonous Part from the salubrious.' Here, Sir, once again you have spoken the *Truth*. And when the Reader shall have duly reflected on what I have already writ in this Chapter, and shall have obser-

observ'd; *First*, That you can't distinguish between *Simple Mercury*, and a *Composition* in which *Mercury* is only one of the *Ingredients*. *Secondly*, That you propose a *Preparation* of *Mercury*, which the *Nature* of *Mercury* will not admit of. *Thirdly*, That you commend and boast of *Success* from the use of *Mercury Sublimate*; which is a very dangerous *Poyson*. *Fourthly*, That you blame a *Medicine*, as a dangerous preparation of *Mercury*, that has nothing of *Mercury* in it. *Fifthly*, That you take *Lully's Mercury dissolv'd*, in order for the *Philosopher's-Stone*, to have been a *Clap-Medicine*. *Sixthly*, That you tell us, that *Mercury* eats the *Flesh*, yet is an *incarnative Balsam*; that it corrodes the very *Bones*, yet is restorative, &c. *Seventhly*, That you affirm *Crude Mercury* (which may with safety be taken by Ounces, nay, by Pounds at a time) as more dangerous than *Mercury Sublimate*, a few Grains of which, given inwardly, infallibly puts the Patient in great danger of Death. And *Lastly*, That you are ignorant that only *Acids* can deprive *Mercury* of its fluid Form; dissolve it in any *Liquor*; and keep it (when dissolv'd) therein suspended: I say, when the Reader shall have duly reflected on all these Particulars, he will, from your own Words, before-recited, easily determine how fit you your self are to use *Mercury*, which, in the Hands of a Skilful Practitioner, is, indeed, a great and Sovereign Remedy, but administer'd by an ignorant Me-

dicaster

dicaster (licet Socius Chyrurgorum sive Medicorum ille sit) often proves a deadly *Poyson*.

§. 7. You make a mighty *stir*, pag. 311, 317, 332. and in divers other places of your *Book*, about the *choice* of *Mercury*, and about the ill *Effects* of *Arsenical*, *Poysonous* and *Cobaltous Mercury*. But you have no where told us, how we may, or that you can, with certainty, distinguish between *benign* and *malign Mercury*. And the Truth is, there is not any occasion for such *Skill*; because every Man that merits the name of a *Physician*, or *Surgeon*, (your self only excepted) knows how to *revive Mercury* from *Cinnabar*; and how so effectually to purifie any *Mercury* that he may buy of the *Druggist*, as to separate from it, any thing that is *Malign* and *Heterogeneous* to its *Nature*, and so can infallibly have a *pure Mercury*, fit for all *Mercurial Preparations*. All therefore that you have said on that *Head*, amounts to neither more nor less than the *Magnifica Verba*, *Mighty Words*, that you say (p. 350.) are used by *Quacks* and *Impostors* to amuse the *People*. When a Man speaks by *Experience*, he speaks with *Confidence*!

CH A P. III.

Of the Methodical Curation of the Venereal Disease.

§. I. **T**HE Method of *Physick* (being a rational Application of Remedies to an *Humane Body* for the Curation of Diseases) consists

consists, 1. In the *Knowledge* of the *Disease* and its *Cause*. 2. In the *Choice* of *Remedies* proper for the *Curation* of that *Disease*. 3. In a due *Ratiocination* in the *Practitioner*, which of those *Remedies* ought to be used first, which next, &c. So that the *Disease*, and its proper *Remedies* must be thoroughly understood, before the *Practitioner* (that is the *Physician* in *Internal*, and the *Surgeon* in *External Diseases*) can duly *ratiocinate* in himself about a *Methodical Curation* thereof.

§ 2. In *Medicinal Practice*, the *Disease*, its *Cause*, *Symptoms*, &c. the *Age*, *Sex*, *Constitution*, *Strength*, &c. of the *Patient*, are call'd the (*Indicantia*) things indicating: The *Remedies* are call'd (*Indicata*) the things indicated. The *Result* of the *Practitioner's Ratiocination* in himself, concerning the *Disease* and its *Remedies*, is call'd the (*Indicatio*) *Indication*: And (after and according to all these *Præcognita* & *Præmissa*) the actual *Application* or *Administration* of these proper *Remedies*, constitutes the (*Methodus Medendi*) *Rational Practice* of the *Art* of *Curation*. Those *Professors* of *Physick* and *Surgery*, who regulate their *Practice* according to this *Rational Method*, are call'd ~~*Rational and Methodical Physicians*~~, and *Surgeons*: Those *Practitioners* in the *Art* of *Healing*, whose want of *Learning* and *Capacity* prevent their pursuing this *Rational and Methodical* way of *Practice*, judge as well as they can of the *Disease*, and then administer such *Remedies* as they have known *serviceable* in the

the like Cases; these Practitioners are (*ab
ἐμπειρία, tento*) stil'd *Empiricks*; and, by our
Author, a Man accusom'd to the highest
Flights of *Billingsgate Rhetorick, Quacks.*

§. 3. Thus we may observe that a Man
cannot be a *Rational and Methodical Practitioner*
in the Art of *Curation*, that does not un-
derstand the *Nature* of the *Disease* he pretends
to *Cure*; and the *Nature* of the *Remedies* with
which he designs to cure that *Disease*. The
first Chapter of this Book, in my Opinion,
clearly makes it appear, that our Author,
Mr. Martin, knows very little of the *Nature*
and *Essence* of the *Venereal Disease*: The se-
cond Chapter proves directly that he is (un-
less he knows better than he has commu-
nicated to the World) as grossly ignorant of
the *Nature, Qualities, Vertues, and various*
Preparations of Mercury (which he (p. 292.)
makes to be the only *Antidotes* for the *Cura-
tion* of this *Disease*) as a Man can well be;
it follows therefore of *Consequence*, that in
relation to this *Disease* at least, he can't be
(*Licet Socius Chirurgorum Londinensium ille sit*)
a *Rational and Methodical Practitioner*. And
therefore I advise him to remember that
(p. 392.) he has told us, 'When any one
'falls upon the *Practick Part*, that is alto-
'gether a *Stranger* to the *Theorick*, there is
'an Hundred to One against him, as to his
'Patient's *Recovery, &c.*' Which if it hap-
pens, *Is more by Hap, than any good Cunning.*

§. 4. The

§. 4. The *Empiricks* (by our Polite Author call'd *Quacks*) flight, as he does, the *Knowledge* of the *Nature* of *Diseases*, and their *Remedies*; and depend, as our *Author* does, on their *Experience* of certain *Medicines* (*Emperici, sunt qui Experimentis solummodo contenti sunt, neglectâ Ratione. Blancardus.*) And if our *Learned Author* can (for his *Honour*) frame an *Argument*, and prove himself, *Ἀρχεμπεικὸς, sive Ἐμπεικὸς Ἐμπεικῶν*; that is, *Chief Empirick*, or *Quack* of *Quacks*, the rest ought to succumb, and pay him the *Respect* due to his *Eminent Character*. Now that *Quack* who is more *ignorant* and *impudent* than any of the Rest; and who, altho' his *Ignorance* necessitates him to pursue the most *irregular* and *hazardous methods* of *Practice*, yet proclaims himself more knowing than any other *Person*; and in order to establish his own *Reputation*, attempts to bring all other, as well *Methodical* and *Learned*, as *Empirical* and *Unlearned*, *Medicinal* and *Chyrurgical Practitioners* into *Disgrace*: This *Person*, who ever he be, merits the name of *Chief Empirick*, or *Quack* of *Quacks*. This *Eminency*, if *Mr. Martin* aims at it, he may, for all that I know, attain unto. His *Skill* in the *Venereal Disease*, and in *Mercury* (it's *Antidote*) seems to be a solid *Foundation*. In the last *Pages* of his *Preface*; and in the last *Pages* of the *Second Chapter* of his *Book*, he has (in, and to, his own *Praise*) imitated a *Mountebank Oration* to a *Nicety*; and by p. 254, and 255.

255. you'll see that he learned the same of the Never-born Doctor in *Morefields*. His *strenuous Endeavours* to disgrace all other *Practitioners*, you'll find in *Chapter 6 & 7* of this *Treatise*. And p. 438. he informs you, that he has consulted all the *Authors* that have treated of this *Disease*, has examin'd 'em as to the *Practick Part*, (*the Theory he durst not meddle with!*) and has either approv'd or rejected them, according as was the *Event!* which certainly is a *Method* of *Practice* more *hazardous* and *perilous* than that used by any oth—r *Quack* in *Town*; *Quacks* ^{and} usually trust to *Methods* and *Medicines* they've ^{Physick} known serviceable: He, if what he says be true, to *what* any *Author* recommends; until, by *Experience*, he finds 'em *dissonant* to *Truth*; then he *rejects* 'em! Suppose an *Author*, through *Ignorance* or *Mistake*, should recommend a *poysinous*, instead of a *salubrious* *Medicine*; Or, suppose in an *Author*, thro' a *slip* of the *Pen*, or the *Printer's* *mistake*, one *Medicine* be set down instead of another, as *Mercury Sublimate*, instead of *Mercury Dulcis*; or, an *Ounce* of some strong *Medicine* instead of a *Dram*, (the *Characters* being nearly alike.) In this *Case* the ignorant *Experimentor* will, almost infallibly, murder his *Patient*; and will his *rejecting* that *Medicine* for the future *compensate* for the *Death* of the *Person* already *murder'd* thereby? Any *Taylor*, *Tinker*, *Soap-boyler*, &c. may practise *Physick* and *Surgery* at this rate!

He that is not so thoroughly vers'd in the *Materia Medica*, and in the Nature of an *Humane Body*, as, upon viewing the *Prescriptions* recommended by *Authors*, to be well assur'd what *Effects* they will produce, ought wholly to forbear making *Experiments* with 'em, lest he should kill his Patient instead of curing him. We have Mr. Martin's Word (p. 267.) that every *Quack* values himself for some *Nostrum* of his own: And p. 312, &c. he (in demonstration of the Truth thereof) informs us, how highly he values himself on his own *Nostrum*, *Tinctura Gloriosa*! And (p. 128.) he tells you, that the many *Cures* he has from time to time perform'd, make manifest his having *Antidotes* and *Specificks* for the *Veneréal Poyson*: But if you want to know what *Cures* he has ever perform'd in the *Veneréal Disease*, he names you none; but tells you (p. xxxi. of his Preface) that you must *en take his Word for't*! What *Quack* can fail thus to prove himself possess'd of *Specificks*! And that he has done innumerable *Cures* therewith! But he having made so much *Noise* in divers parts of his Book about his *Specificks*, *Nostrum's*, *Secrets*, &c. that (p. 313.) Hundreds of People have stood in *Admiration* of: That (p. 62.) Never will fail in a Thousand *Tryals*, &c. Is it not pleasant to observe him (p. xxxi, of his Preface) asserting, That the *World* begins to see through such *Cob-Web Assurances*! And that such *Arcana*, *Secrets*, &c. fail

three

three times in four! This must to be understood of his own *Nostrum's*, *Secrets*, &c. For he must be a Villain to assert it of another Man's *Nostrum's*, that he knows nothing of! Nay, his being ignorant of choice Medicines, that may, in many Cases, be confided in, does not prove that all other Men are so! However these Particulars, and many more that his Book affords, are, in my Opinion, demonstrative, that he is in a fair way, if he proceeds with Vigour and Resolution, in time, justly to merit, the Honourable Title before-mention'd.

§. 4. *Senertus*, and most Authors, I know, treat of the *Art of Physick* under a five-fold Division. 1. *Physiologia*, which treats of an *Humane Constitution in a State of Health*. 2. *Pathologia*, which treats of the *Morbid State* of an *Humane Body*. 3. *Semiotica*, which treats of the *Symptoms of Health*, and of *Diseases*. 4. *Hygieina*, which relates to the *Conservation of Health*. 5. *Therapeutica*, which relates to *Physick*, in the usual acceptation of the Word) *Diet*, and *Surgery*, viz. the whole *Practical Part of Curation*. But to have treated of each of these *Heads*, would necessarily have much enlarg'd this *Chapter*. Besides, the Discourse would, I fear, have been as unintelligible to our Author, Mr. *Martin*, as Greek, Hebrew, Arabick, or any Language he never heard of: I studied therefore to contract the *Matter*, and to adapt it, if possible, to the meanness of his *Learning* and *Capacity*.

C H A P. IV.

Of Mr. Martin's infallible Preservative from the Venereal Disease.

§. I. **Y**OU tell us, Mr. Martin, (p. 69.) ' That when the *Malignity* of the *Venereal Disease* has translated it self from the parts of *Generation*, and has seiz'd the more *noble parts*, imparting its *viciousness* to the *Blood*, &c. there will result a *villainous Distemper* indeed, which we, say you, call the *Pox*." I say nothing against all this; but I can't easily *acquiesce* to what I find you, a few Lines further, assert, *viz.* ' That, altho' it does not frequently happen, yet (say you) certain it is, that the *Pox* may be as suddenly contracted as as *Clap*." This is your declar'd *Opinion*. Now a Man may justly be said to have contracted a *Clap*, the very Moment after he shall have received the *Venomous Miasmata*, or *Malign Particles* of the *Venereal Infection*, into the *Pores* of either the *External* or *Internal parts* of his *Yard*, &c. And this not only may be, but most certainly is usually done, when done at all, in a very short space of time. For upon an *Emission* of *Seed*, the *Pores* of the *Yard* are *lax* and *open*, and easily admit, or rather suck in, the *Circumambient Air*, and therewith the *Infectious Venereal Miasmata*, that
closely

closely adher'd to the *Superficial Skin*, and which, by the *acuteness* of their *Angles* (being an *Acid*) gain an almost immediate *admission* into the *Cutaneous Pores*, &c. tho' the *direful Effects* of this *Infection* are not always presently perceived. But that the *Venereal Infection* is ever of so *volatile* a *Nature*, as sometimes even immediately to translate it self (as you assert) from the parts of *Generation*, seize the more *Noble Parts*, and impart its *Viciousness* to the *Blood*, &c. and so, even instantaneously, to become productive of this *Villanous Distemper* (as you call it) the *Pox*, I see no Reason to believe. But because you positively assert it; I will, at this time, admit that so it does sometimes, nay, if you please, that so it does very often happen.

§. 2. After a long *Harangue* concerning a *Preservative*, you pretend your self Master of, you thus express your self (p. 65.) concerning it, *viz.* 'With this *Liquor*, if a Man or Woman wash or bath the Privy-Parts warm two or three times a day, two or three days, and also cast some of it into the Passage of the *Yard* and *Womb* with a *Syringe*, within the compass of twelve hours after *Congress* (tho' the sooner the better) it will infallibly rescue them from that *Venereal mischief*.' What, Sir, can your *Preservative*, by the bare *Ablutio*n or *Washing* of the *Surface* (which only include the *Urethra*, and the *Vagina Uteri*) of

the Parts pertaining to *Generation*, within twelve hours after an *Infection* receiv'd, infallibly *rescue* the *Patient* from that *Venereal Poyson*, that, you tell us, sometimes translates, it self from the Parts of *Generation*, to the more noble Parts, and imparts its *Viciousness* to the *Blood*, &c. As soon as a *Clap* can be contracted, viz. even the very moment that the *Infection* is admitted into the *Cuticular Pores* of the *Yard*: This is telling us that your *infallible Liquor* (probably not good enough for a *Farrier* to wash a *Gall'd Horse's Back* with, or to Cure a *Dog* of the *Mange*) will not only wash the external *Pudenda*, but the more noble internal parts, and the *Maß* of *Blood* it self, from all the *Venereal Poyson*, and this with *Infallibility* ! But altho' I said before, that I can't *acquiesce* to your *Notion* that the *Venereal Poyson* can as soon be *productive* of a *Pox* as of a *Clap* ; yet I do believe, that, in less than twelve hours time it is always out of the power of your *infallible Liquor*, or of any *Ablution* in the *World*, infallibly to *rescue* the *Offender* from that *Venereal mischief*. And your own *relation* of *Observations* demonstrates the *Truth* of this *Conjecture* : For (p. 48.) you not only tell us of 'one mention'd by *Gaspar Forella*, who had his *Yard* ulcerated immediately after *Congress*;' but you add, 'that several, who you have had in *Hand*, have complain'd of the *Symptoms* (that is of a *Clap*) the next day, and some in a few hours after conversing with *foul Women*,

' *Women*, particularly *One*, who in less than
 ' twelve hours after, had such a *Heat* and
 ' *Burning* in his *Yard*, without any other
 ' *Symptom*, as that by the most proper Means
 ' used, he could not get rid of it for many
 ' *Weeks* together." Now you admit that
 your *Preservative* can't wash off all the *Ve-*
nereal Infection in less than three days time
 (for so long you order it to be used two or
 three times a day) and yet you tell us,
 that oftentimes in twenty four hours, some-
 times in twelve hours, the *Symptoms* of a
Clap are complain'd of; which can't possi-
 bly happen whilst the *Infection* remains with-
 in the reach of any *Ablution* whatever. Nay
 (p. 226.) you say you have oftentimes ob-
 serv'd it (the *Venereal Infection*) to be so furi-
 ous in some *Patients*, as to devour like *Fire* !
 You must mean, if you have any *Meaning*,
 that it preys on the *Patient's Body* like to *Aqua*
Fortis, *Spirit of Nitre*, or *Mercury Sublimate*,
 which (p. 291.) you say burns like *Fire*, eats
 the *Flesh*, and corrodes the *Bones*; and after
 twelve hours thus devouring like *Fire*, and
 penetrating into the *Body*, will it be no fur-
 ther advanc'd than to be fetch'd back by wash-
 ing with (p. 65.) *Whore's Piss*; or your infal-
 lible *Ablution* ! But you so often contradict
 your self, that 'tis not worth while to take
 notice of it. Here I have done it to shew
 what credit ought to be given to your Ro-
 mantick *Encomium* of your infallible *Liquor*.
 That a great many may have thought it
 successful

successful from *Experience*, I don't at all question; for you ordering it to be used as soon as may be after *Coition*, perhaps of twenty that have used it, not two had any occasion for that, or any thing else, having receiv'd no *Injury* from, as they fear'd, their infectious, tho' really sound, *Companions*. But pray why is the time limited, for the use of this *Liquor*, to twelve hours after *Coition*; since you confess, that in less than that time the *Symptoms* sometimes appear? This must doubtless be, because in twelve hours time (and oftentimes not much sooner) the *Famous Martin* may, from any part of the *Town*, be sent to, for a *Bottle* of his *Vice-encouraging Infallibility*! You tell us (p. 64.) that you have not oblig'd the *World* with the *Prescription* of this *infallible Liquor*, lest it should prove an *Encouragement to Sin*: But this, Sir, looks too much like a *Sham*, for me to think it any thing else: For does it not, I pray, as much encourage *Lewdness* to know that such a *Medicine* may be purchased, and where? As it would do to be inform'd how to prepare it? Nay more, for probably the *Ridiculousness* of the *Prescription* might discover the *Vanity* and *Ignorance* of the *Prescriber*, and render the *Cheat* (for I can't think it any other) more *conspicuous*. But I'll dismiss your *Infallibility* of a *Preservative*, without saying any more here concerning it, because I shall be oblig'd to say something concerning another of the same sort

sort (unless they be both one) when I come to talk with our conceal'd *Quack*, who calls himself *T. C. Surgeon*. But, p. xxxiv, you give us a *Rule in Physick*, which is so universally true that you wonder any Man can be ignorant of it, viz. *That what will Cure a Disease, will most effectually Prevent it*: And (p. 340.) you allow a *Salivation* is a noble Cure for the *Venereal Disease*. Now, Sir, could you perswade all the People in *London* that, by *Whoring*, may be in danger of getting that *Disease*, to apply to you to be *salivated* by way of *Prevention*; it would bring in the *Guinea's* a-pace: But in that Case it would not be convenient to pursue a certain *near-a-chappel Quack's* Method of *Salivation*, who, I hear, lately kept a poor Gentleman in the *Powdering-Tub* ten Weeks, and at last made no Cure. This would be making more work for the *Quack-Scourger* *N. Fitcherton*, M. D.

C H A P. V.

Of the *Latin Tongue*.

§. I. **I** Will not assert that a *Knowledge* of the *Latin Tongue* is absolutely necessary in order to a Man's being a good *Surgeon*. I believe there are some ingenious and *skilful Surgeons*, who have but a little *Knowledge* in that *Language*. But that Man, whoever

whoever he be, *Surgeon* or *Physician*, who, being ignorant of the very *Rudiments* of the *Latin Tongue*, shall yet, in order to amuse the *World* and gain *Patients*, ostentatiously pretend to a thorough *Knowledge* of that *Learned Language*, either by causing any *Book* to be Printed in *Latin* with his *Name* thereto, as the *Author* ; or any *Book* to be Printed in the *English Tongue*, as if by him translated out of *Latin* ; this Man, I say, be he who he will, I can't excuse from being so far an *Impostor* and a *Cheat* ; for this is a *sinister* way to make *People* entertain *Thoughts* of him that are not true, and to believe him *capable* of those *things* that he is not. The most *Learned Physician* or *Surgeon* is often, not unreasonably, presum'd to be the most *skilful* in his *Profession*. Nothing but a *desire* to be thought *skilful* can induce any *Physician* or *Surgeon* to use *Means* to appear or be thought more *Learned* than really he is. And his *Attempt* to chouse people into an *Opinion* of his only pretended *Learning* is, I fear, usually with a *design*, as opportunity shall offer, to chouse them of their *Coin*. A Man of but little *Learning* may be an *honest*, *safe*, and *successfull Practitioner* in either *Physick* or *Surgery*. But he that imposes on the *People* in one thing, gives them a just *Occasion* to suspect him in every thing.

§. 2. I find, Sir, (p. 422.) and in divers other places of your *Treatise*, you intimate your having translated Dr. *Greenfield's Book*
of

of the safe internal use of *Cantharides*, in the Practice of *Physick*, out of the *Latin* into the *English Tongue*. A few Years ago a *Treatise* concerning the *Diseases* of the *Eyes*, was Printed with the *Occulist* Sir *W—— R——*'s Name in its *Title Page*. About twelve years ago, a *Treatise* of *Anatomy*, all in *Latin*, was Printed with *Dr. Case's Name* in its *Frontispiece*. And you must pardon me, if, induc'd thereto by your *Latin Words* and *Phrases*, presently to be taken notice of, I assure you, that I verily believe *Dr. Case*, at *Lilly's Head* by *Ludgate*, is altogether as capable of composing and writing a Book in the *Latin Tongue*, as you of translating a Book out of that *Language* into *English*. A Man wholly ignorant of the *Latin Tongue* may with ease, as well from *School-Boys Books*, as from many other *Authors*, select and write down *Sentences* in *Latin* and *English*, to amuse the *World*: But if the *Book* from whence he shall transcribe, happens not to be correct, and he shall want those *Sentences* that are false Printed, he can't then avoid discovering his *Ignorance*, for he must take them as he finds them. But a Man who has so thorough a *Knowledge* of the *Latin* and *English Tongues*, as to be able to translate *Books* out of the *One* into the *Other*, can't mistake in transcribing common *Adages* and little *Sentences*: For, being equipt with the *Rules* of *Grammar*, if he finds them not right, he'll certainly make 'em so. Nor will any *Author* permit his

Book

Book to appear in the *World* before he shall have corrected it, according to the best of his *skill*. The *Case* being thus, in order to determine, or guess at least, how probable 'tis that you were indeed the *Translator* of Dr. Greenfield's *Book*, I will examine a few of the *Latin Words* and *Sentences*, I meet with in the *Sixth Edition* of your *Treatise* of the *Venerical Disease*, and its *Appendix*. And I shall, in my own *Opinion*, make it very plainly appear, that you are wholly ignorant of the *Rudiments* of the *Latin Tongue* contain'd in the common *Accidence*. It is not every Man that is capable of being taught what belongs to the very first *Page* of the *Accidence*: For I remember, that the Ingenious *Linguist*, and *School-master*, Mr. Ainsworth of Hackney, who taught me *Greek*, told me that a certain *Morefields Astrological Medicafter*, apply'd to him to be taught *Latin*; but could not be made to understand the Difference between a *Noun Substantive* and a *Noun Adjective*. Whether this *Astrologer* be since become a *Translator* of *Books*, I know not. Mr. Sintelaer is, I conceive, to blame, in telling you (p. 38, of his *Appendix*) that you left your *Latin School* too soon; for a Man can't be said to have left that place too soon, that he never was at: And if you have ever seen the inside of a *Grammar School*, you ought to be the more ashamed of the *Blunders* I'm now going to take notice of, viz.

I. When

I. When a Boy enters a *Latin School* his first Lesson is this, viz. *In Speech be these eight Parts following*, viz. *Noun, Pronoun, Verb, &c.* Now, Sir, this first Lesson, I find you are unacquainted with; for (p. 80.) of your *Appendix*, the Word *Cumms*, which is a *Noun Substantive*, (and which signifies a pretty little thing that you dearly love to talk of; *But they say great Talkers are little Doers*) you take for a *Verb-active*, and tell us that it signifies to *Conceive*. The Word indeed is deriv'd *à utero, in utero gestare*.

II. You can't distinguish between the singular number, and the plural number; for (p. 71.) I find this Expression, viz. 'When the Disease grows most inveterate, fixing a *mala stamina* upon the whole Constitution, &c.'" Pag. 34. You say — 'Upon the immiffion of *rem in re*, — where *rem* and *re* are both false *Latin*. I find p. 358. *ambutabat*; and (p. 374.) *Apophosis*, but the Roman Language knows no such Words.

III. The *Accidence* teaches that the *Adjective* must agree with its *Substantive* in *Case*, *Number*, and *Gender*. Pag. 8. I find, *Quot homines tot sententia*. Here you have made the *Adjective* to disagree with its *Substantive* in *Number*. So again (p. 43.) you are guilty of the same *Blunder*, making the *Latin Word* [*Similis*] of the Singular Number to agree with the *English Word* [*many*] of the Plural Number.

IV. The *Accidence* teaches that the *Preposition* [*in,*] with this sign [*to*] governs an *Accusative Case*. But (p. 143.) you join it with an *Ablative Case*, viz. *into statu sano*; instead of *into statum sanum*.

V. The *Accidence* teaches that the *Preposition* [*sine*] governs an *Ablative Case*. But you have, twice in one Sentence, joyn'd it with a *Nominative Case*. P. 26. of your *Appendix*, viz. *Sine Cereres & Bacchus friget Venus*; instead of, *Sine Cerere & Baccho friget Venus*.

VI. The *Accidence* teaches, that when two *Substantives* come together, betokening divers things, the later shall be put in the *Genitive Case*. But the later of two *Substantives* coming together, and betokening divers things, you have put in the *Ablative Case*. Pag. 11. of the *Appendix*, *in tempore coitu*; instead of, *in tempore coitus*.

VII. The *Accidence* teaches, that *Verbs transitive* will have an *Accusative Case* after them; instead of which, you (p. 78.) have put the *Dative Case*, viz. *illustrissimo* for *illustrissimum*.

VIII. The *Accidence* teaches, that *Verbs* require an *Ablative* of the *Instrument* put with this sign [*with*] before it. You, p. 249. have put the Word, signifying the *Instrument*, in the *Genitive Case*, viz. *duri oris*; for *duro ore*.

IX. The Word [*virago,*] which signifies a *Couragious, Bold-Spirited Woman*; you have used (p. 98.) of your *Appendix*, to denote a *Lecherous Man*.

X. *Crocodiles, Otters, Water-Rats*, and all Creatures that as naturally live in the Water as out of it; and as naturally out of the Water as in it; are, by *Naturalists*, call'd *Amphibious Creatures*; you (p. 375.) use that Word to signifie *Hermophrodites*. This is as cunningly done as 'tis (p. 71. of your *Appendix*) to make the *Moon* one of the *Elements*.

XI. The Word *Apophysis* (*Ἀπόφυσις, ἀπόφύσις, pars ossis exuberans*) signifies a *Process*, or *Prominence* of a Bone (particularly the *Ankle-Bone*) jetting manifestly out above its *Superficies*; you (p. 374.) use it to signifie an *Excrescence* of *Musculous Skin*, descending from the superiour part of a *Woman's Womb*. An excellent *Anatomist*, as well *Linguist*.

XII. Pag. 250. We have, *non causa pro causa*: By which you there intimate, that *Quacks*, through *Ignorance*, take one thing for another; which is true enough, witness your own taking *Flowers of Antimony* for a *Preparation of Mercury*: But *non causa, pro causa*, is not Sense; besides the last *causa* wants its *Circumflex Characteristick*, to denote its being of the *Ablative Case*.

XIII. Pag. 41. You say, a Man would often come to you *in terrorem*, in a *Fright*, complaining, &c. We say, such an *Offender* ought to be so, or so punish'd, *in terrorem aliorum*, to deter and keep others from committing the same *Fact*: And had you not subjoyn'd your *English* to these two

Words ; I should not have thought them improperly us'd ; but rather that you had *honestly* intended to let us know, That that Man (who ever he was,) had had so ill success in paying you *Visits*, that he still sometimes repeated them, to deter or caution others from the same *Folly*.

XIV. *Pag 152.* You have these Words, *viz.* ' I wish I could add my *ipse dixit*, it being ' a Cure which I must needs own to be ' wonder'd at ! " *Ipse dixit* you stole from p. 7. of the little Book of *Remarks*, which I shall by and by take further notice of, and I wonder, when your hand was in, you did not from thence also steal the two *Greek* Words, *αὐτός ἐστιν*, which are of the same signification, and are there us'd in the very same Line : But the *Greek Words* were printed in such *damn'd cramp Letters*, that I suppose you took 'em for *Conjuration*, and so durst not venture to imitate 'em, lest you should have thereby rais'd the Devil, and have been frighten'd out of your Wits. But pray, Sir, will you please to translate these two Words, *ipse dixit* ; but lest they should puzzle you, (for had you known their meaning, 'tis not possible you could have us'd them.) I'll do it for you, *viz.* *ipse* he, *dixit* hath said. Now we'll hear how your Sentence will run in all *English*, *viz.* I wish I could add my own, (he hath said) it being a Cure I must needs own to be wonder'd at !

XV. You express your self (p. 340.) in these Words, *viz.* 'I know by repeated Experience what I say, for though I am *Amicus Galienus*, *Amicus Hippocrates*, (who for their great Skill in the Medical Art, are styl'd *Oracula Medicinæ*) yet I am *Magis Amica Ratio*, *Veritas*, & *Sapientia*, and according thereto will I act." This is certainly the *prettiest* intermixture of *Latin* and *English*, that ever was pen'd by a Learned Translator of *Latin Books* into the *English Tongue*. *Amicus*, signifies a *Man Friend*; *Amica*, a *Woman Friend*: So that, I find, you know, by repeated Experience, that you are an *Hermaphrodite*, and such a one as partakes more of the *Woman* than of the *Man*; for, you say of your self, I am *Amicus*, a *Man*, &c. But continue you, I am *Magis* (i. e. more) *Amica*, a *Woman*, &c. The whole Sentence (which is *absolute Nonsense*) being put all in *English Words*, will run thus, *viz.* I know by repeated Experience what I say: For tho' I am Friend Galen, and Friend Hippocrates, (who for their great Skill in the Medical Art, are styl'd the Oracles of Physick) yet I am more Friend Reason, Friend Truth, and Friend Wisdom, and according thereto will I act. The Word *Friend*, being so often, and to so *nonsensical* a Purpose, here repeated, seems to intimate, that you more justly merit to be intituled a *Quaking*, *Quacking Surgeon*, than the *Gentleman* you reflect upon (p. 249.) does to be call'd a *Quaking*, *Quacking Apothecary*.

XVI. You intitle your Appendix, *Gonosologium Novum*: Or, a New System of all the the Secret Infirmities and Diseases, &c. Now, Sir, *Gonosologium* is a Greek Word, compounded of γένεσις, (γένεσις, sobiles, generatio, à γίνομαι, Nascor) and, λόγος, (Λόγος, Verbum, Ratio; à p. m. λέλογα, à verbo, λέγω, dico.) So that *Gonosologium Novum*, does not import, *A New System of Secret Infirmities and Diseases*; but, a new Discourse, or Account of Generation.

XVII. But, *Finis Coronat Opus*, the End Crowns the Work; and (passing by a multitude of others) I'll close this Enquiry with your Ostentatious Latin Phrase in the Title Page of your Appendix, viz. *Discere quæ puduit, scribere jussit, &c.* 'tis exactly the same in your Folio Paper hung up in the Exchange; therefore not any fault of the Printer. This is a very imperfect Sentence, the Nominative Case to the Principal Verb, *jussit*, being not set down. But 'tis very easily and as aptly supply'd with your Name; Viz. *Discere quæ puduit, scribere jussit Martinus Chirurgus*. That is, *Martinus Chirurgus*, *Martin* the Surgeon, *jussit*, hath given it in charge (sc. to himself) *scribere*, to write; *quæ*, those things which; *puduit*, 'tis a shame; *discere*, to learn. Very pat, indeed, for the Frontispiece of a Book, consisting almost wholly of false English, Bawdy Nonsense, and Error in Anatomy. But after all, Sir, I know the Gentleman that told you of the Errors of this Sentence, soon after your Book was printed, and

and advised you to correct it, and to put the word *dicere*, instead of *discere*; but you would not alter it; because, as you said, you were advised (O rare Translator, to consult in such a Case!) to use the Word *discere*, rather than *dicere*. He, Sir, was your Friend that advised you to alter the Word, before the World should have taken notice of it. But, *Fools despise Instruction*, Prov. chap. i. v. 7. In the Preface to your Book, you tell us of the great Care you took to correct the *Errors* of the *Press*, even in those *Editions*, in which, for want of time, you could not make any other *Amendments*; and in the *Fifth Edition*, you give us an exact Account of all the Words (about 30 in number) you found false printed, together with *Directions* to correct 'em; yet every one of the Words and Sentences that I have here taken notice of, are to be found in the following Pages, viz. pag. 10, 41, 54, 89, 187, 287, 288, 385, 403, 423, 424 of the *Fifth Edition*, as well as in those Pages before-cited in the *Sixth Edition* of your Book. A plain *Demonstration*, that they are the genuine *Effects* of your own *Ignorance*, and not the *Errors* of the *Press*: Nay, further, in the *Fifth Edition*, p. 10. we read *tot homines quot sententia*; which amongst the *Errata* to that *Edition*, you bid us read, *quot homines tot sententia*. Here are four Words, and no more in a Sentence; two of which are misplaced, and a third is false Latin. Upon a review, or rather upon comparing what

what you had writ, with the Book you transcrib'd from, you observed the two Words that are *misplaced*, and give *directions* for *reading* them *aright*. Is it now *probable*, or indeed *possible*, had you known any thing of *Latin*, but you must, at the same time, have taken notice of that *third Word*, that was *false Latin*, and have given a *direction* how to *correct* that too? This I speak in respect of your *Fifth Edition*. When you came to *publish* your *Sixth Edition*, this very Sentence was again, by you, solemnly *reviewed*, and, as before, amongst the *Errata*; so now in the *Book* it self, the *misplaced Words* are, by you, put into order, but the Word *Sententia*, that ought to have been *Sententiae*, remains as it was; and so do all the *rest*; which, without all dispute, would have been every one corrected, had you had *Wit* and *Learning* enough to have known that they were not, as they are now *printed*, as true *Latin* as ever *Cicero* wrote. But, notwithstanding all I have said, if there be any *Persons*, who are still fully perswaded, that you can *translate Latin Books* into *English*, with as much *facility* as you can make an *effectual Cure* of an *inveterate Pox*, or a *severe Clap*, I can't prove (nay, I don't believe) the contrary, and therefore will not contradict that *Opinion*.

§. 3. Some *Persons* probably will think the *Veracity* of the Learned Doctor *Greenfield* is concern'd, in my calling into *Question* the
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the *Certainty* of your being the real *Translator* of that *Book*, because the *Doctor* hath signify'd as much in his *Approbation* of that *Translation*. But if the *Matter* be, as I suspect, I make no *question*, but that you as much imposed on the *Doctor*, as on the *World*; it was but waiting on the *Doctor* with the *Translation* ready done, telling him that it was your own *Translation*, and requesting his *Perusal* and *Approbation*, which the *Doctor's* *Generosity* (the thing being really well done) could not well refuse. But if the *Doctor* will please to give himself the trouble to read over your *Treatise* of the *Venereal Disease*, and its *Appendix*, he will, if I am not much mistaken, conclude the *Translation* of his *Book*, and those *Treatises*, could not be done by the same Hand. The *Translation* of the *Doctor's* *Book* is penn'd in a *Polite Stile*, and in true *Grammatical English*; whereas those *Parts*, or *Places* of your *Treatises* that are not transcrib'd from other *Authors*, are very defective in those *Particulars*. However, Sir, if you did not act in the *Version* of Dr. *Greenfield's* *Book* out of *Latin* into *English*; yet, let all the *World* say what they please, you may (for all that I know) properly enough be said to be the *Translator* thereof; and that (most probably) by the same *Rhetorical Figure*, by which, a *Gentleman* of an *Estate* is often said to have built himself such and such a *Mansion-House*: The meaning of which is, that he caused *Workmen*, at his *Expence*, to erect such or such a *Fabrick* for his use.

§. 4. But, Sir, before I conclude this Chapter, let me ask you a few serious *Questions*: 1. Can you, after all this, expect still to pass for the *Translator* of Dr. Greenfield's Book? 2. If you have *impos'd* on the *World* in this Particular, with what *Face* can you expect *Credit* in any other *Matter*? 3. Is it not the just *Fate* of a *detected Liar* to be *dis-believed*, even when he speaks *Truth*? 4. If you publish *Falshoods* of your *self*; who can believe that you'll report only *Truth* of *others*? 5. If you *sham* the *World* with *Books*, why not with *Letters*, &c? 6. If with either *Books* or *Letters*, why not with *false Accounts* of pretended *Cures*, and of pretended *Medicinal Secrets*? 7. Can you deny that the Learned and Ingenious Mr. *Joshua Stephens*, who formerly liv'd at St. Luke's Head in *Broad-street*, and who, being a *Lawyer*, has *Chambers* at Number 3 in *Simond's-Inn*, *Chancery-Lane*, was, *bonâ fide*, the *Author* of the *Translation* of Dr. Greenfield's Book, that is printed in your *Name*? 8. Ought you not then, in searching after *Imposing*, *Cheating Quacks*, to begin where People say *Charity* does?

March. 3. 1709. At the Swan-Tavern in St. Bartholomew's-Lane, the abovementioned Mr. Stephens, then, and there acknowledg'd in my presence, that he was the Person that did translate Dr. Greenfield's Book.

Witness my Hand, J. C.

Oh the Veracity of Mr. Martin! §. 5.

§. 5. I ought in the next place to *examine* your *Anatomical Disquisitions*, in which you have been altogether as happy, as in your *Account of Mercury*; and in the *Accurateness* of your *Latin*. But you having exercised your *Anatomical Talent*, only in relation to the *secret Parts of Man and Woman*; Proper *Remarks* on that part of your *Performance*, can't with *Decency*, be inserted in this *Pamphlet*, which I *design* for the use of the common *People*, for their better *understanding* the true *Worth* and *Excellency* of your *Books*.

C H A P. VI.

Of Quacks.

§. I. **E**Mpirical Practitioners in *Physick* and *Surgery*, by way of reproach, are sometimes call'd *Quacks*. But the Word, by *Physicians* and *Surgeons* is scarcely ever us'd, unless by those to whom it more properly belongs, than it does to them they apply it to. *Women*, whether *modest*, or *immodest*, are never, by *Women*, so often call'd *Whores*, as by the common *Prostitutes* of the *Town*. The *Kettle*, says the *Proverb*, calls the *Pot Black-A—se*. The *Devil* corrects *Sin*. And you, *Mr. Martin*, as it seems, cry aloud of *Quacks*; *Quack, Quack*, is to be found in almost every *Page* of your *Book*; and, indeed, were you accustom'd (as you may for ought I know) to

to have a *Quack* dress'd up every day in one of your own Suits of *Cloaths*, to accompany you about the *Town* for *Conversation-sake* (some *Crack'd-brain'd Fellows* using talk to themselves as they walk along!) you could not be more apt than you are, at crying *Quack! Quack!* Nay, *Empirical Rogues*, *Villainous Quacks*, *Devils Emissaries*, *Impostors in Grain*, (p. ix.) *Quack of the Town*, (p. xvi.) *Mercenary Miscreant*, (p. xxx.) *Dutch Quack*, (p. xxxi.) *Sophisters and Impostors*, (p. xxxv.) *Dr. Damnable*, (p. 192.) *Villain, Rogue*, (p. 252.) *Quacking Empirical Fellow*, (p. 262.) *Quack-Doctor*, (p. *ibid.*) *Quack-Salver*, (p. 263.) *Quacking Apothecary*, (p. 250.) *Quacking Doctor*, (p. 249.) *Quack Doctress*, (p. 253.) These, and many other Expressions of the like kind, are often repeated in your *Book*. But if you have bestow'd all these fine *Flourishes* of your *Wit*, *Specimens* of your *Education* and *Accomplishments*, upon Persons more Learned and Skilful than your self, on the Account of things in their own Nature, neither *Criminal* nor *Disreputable*, and of which you are as guilty as any one of the Persons you endeavour to *stigmatize* with these Names, you will (unless you be, as I fear, wholly past that *Grace!*) Blush for your *Indiscretion* in the Matter!

§. 2. You suggest (p. 248.) indeed, but do not prove that *Suggestion*, that the Persons you reflect upon, and exclaim against, as *Quacks*, have all been *Tailors, Barbers, Weavers, Ba-*
kers,

kers, or the like. Now, Sir, had you had
Wit and *Honesty* enough, to have writ any
 thing to the *Purpose*, you would have nam-
 ed the *Persons* concerning whom you write,
 and would have told us how these *Persons* are
 now *qualify'd*, rather than what they were,
 or have been. Your *Taylor*, I presume to
 be Mr. *Spooner*, at the *Golden Half-Moon* in
Buckle-street, *Goodman's-fields*: But, Sir, that
Taylor having, as I'm inform'd, marry'd
 your own Sister, (in point of good Man-
 ners) ought not, by you to be call'd *Quack*;
 especially, he only vending, as I am also
 inform'd, *Medicines* prepar'd by Ben. the
*Chymical Soap-boyle*r, who may be heard of
 within less than a Mile of the Sign of the
White-Horse in *Broad-street*; and if so, 'tis
 Ben. the *Soap-boyle*r, not the poor *Prick-Louse*,
 that is the *Quack*. But with this *Chymical*
Soap-boiling Quack, I may probably talk
 more at another Opportunity; I know the
 Names of near Twenty of his pretendedly
 famous *News-Paper-Medicines*, where they are
 dispos'd of; and how little they have (in
 some particular Cases) answer'd the *Cha-*
acters he impudently gives of them: But in
 the mean time I shall only desire him to
 remember, that the more famous and bare-
 fac'd Q—k his *Brother*, has told the *World* in
 Print, that such pretendedly famous *Medi-*
cines failing in three Cases, perhaps in four,
 soon lose their *Reputation*, and come to be
 rejected. And, indeed, you have told us

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the same thing, p. xxxi. of your Preface. Your Country Barber (p. 252.) does not believe, that had he been of that Trade, he ought by you to be call'd *Villain, Rogue, &c.* But he never was of that Profession, but is your Brother Clap-Curer, and I have his Leave to assure you, that if it happens to be your Misfortune to get either a Clap or Pox, and that you shall not dare to trust to your *Tinctura Gloriosa*, he will, for Fraternity-sake, oblige and assist you to the best of his Skill gratis. As to your Dr. Damnable (p. 192.) I believe him to be by you, damnably bely'd: But not knowing either his Original, or Capacity, I shall leave him to vindicate himself. If Mr. Noy (p. 254.) in the *Minories*, has been a Baker, I will suppose, till you otherwise inform me, that he then was an Honest Baker, and was not concern'd in Ch-lain's, or any other Cheating Project. I expect you should not ask who was! And notwithstanding his having been formerly a Baker; he may now be in every respect as good a Surgeon as your self, if not a better. But to give one Answer for all; Parents bring up their Children in what Trade or Profession they please. And 'tis no uncommon thing to see those Persons, whose unhappiness it has been to be brought up in any Trade or Profession, to which they have not been well inclin'd, when they come to be *sui juris*, to quit that Trade or Profession, in which they were brought up, and to take

take to some other *Trade* or *Profession* more agreeable to their *Genius* and *Inclinations*. And having so done, by a more than ordinary *Affiduity*, *Diligence*, and *Industry*, they frequently become more *knowing* and *expert* in their new *Trade* or *Profession*, than many are, who were originally educated therein. And 'tis well known, that the *College of Physicians*, as well as the *Company of Surgeons*, will, and do, frequently and freely admit into their respective *Societies*, any *Persons*, whatever brought up to, who, upon a due *Examination*, are found fitly qualified to practise, altho' say the *By-Laws* of the Honourable the *College of Physicians*, but (*in nonnullis curationibus*) in some particular *Diseases*. And, says the Learned Author, (who, as I am inform'd, is the ingenious Mr. Turner, Author also of the *Apologia Chirurgica*, which, without naming it, you have almost wholly transcribed) of the *Present State of Chirurgery*, Printed in the Year 1703. 'I know, says he, 'tis too *customary* with some (perhaps less knowing than those they stigmatize) to brand every *Person* with the name of *Quack*, who has not run a *University Circuit*, or serv'd a seven Years *Druggery* to a *Plaster-Box*: This I cannot think to be a fair *Treatment*, since 'tis possible for to find such, who have gone thro' both to very little Purpose; whilst a *Fertile Genius*, cultivated with greater *Industry*, and a more *sedulous Application* has without this formality at some

'times done his Country very good Service.
 'In the *Liberal Arts* and *Sciences*, *Ingenuity* will,
 'and ought to be encouraged; the *Accom-*
 'plishment of the Person being still more va-
 'luable, than his *manner* of acquiring it. No
 'Man ought to be discouraged, who has
 'had a *Liberal Education*, and can give a *rati-*
 'onal Account of *Practice*." Thus that *ingenious*,
 and *ingenuous Author*, in the said *Present State of*
Chirurgery, in a Letter to *Charles Bernard, Esq;*
Serjeant Chirurgeon; and *Chirurgeon in Ordinary*
 to Her present *Majesty*. There are, I ac-
 knowledge, in and about this *Town*, more
 than a few *unlicensed* and *unqualified Medica-*
sters, such as *James Rivers* in *Brown's Court* in
Shoe-Lane, who, but t'other day was a *Foot-*
Boy, and (in his *Livery*) gave *Mr. Cam's*
Bills about the *Streets*, clean'd his *Master's*
Shoes, &c. and divers others, *Chymical-Soap-*
boylers, &c. to whom the *Language* your
Book is full of, may (by a Person so *ill-bred*
 as to use it) aptly enough be apply'd. And
 if, by meer *Sympathy*, you be *constrain'd* to
 concern *your self* about them; expose their
Names, places of *Abode*, or do as you please
 with them, neither I nor any Man of *Art*
 will blame you. But, under the pretext of
 exposing *Quacks*, to use *Sinister* ways and
 means to *prejudice* the *Reputation* of *Gentle-*
men *qualify'd* and *authoriz'd* to *Practise*; and
 who, for all that you know, may be far
 more knowing than your self in all *Medi-*
cinal Learning; and in the mean time to
screen

screen your self from a *just* and *due Prosecution* at *Law*, in order to make *Satisfaction* for the same, by taking care that no Man shall be able directly to make proof who you mean; is such a *base, mean-spirited, ungentleman-like method of proceeding*, as, I verily believe, no *Physician*, or *Surgeon* in *London*, but your self, would be guilty of.

§. 3. In divers places of your Book, particularly p. 254. you exclaim against *Quacks*, for giving out *Printed Bills*, adorning, as you word it, *Pissing-places, Posts, Doors, Corner-Houses, Thorough-Fares, &c.* with their, deluding *Quack Impertinence*. All this, Sir, amounts to no more, than that the Persons you call *Quacks*, make *publication* of what they are, or pretend to be capable of performing. And, by the way, your whole Book, of 4 s. price, does no more, *realiter*, than tell us where you live, and what you pretend you can do in *Pocky Cases*! But the *modus publicandi* by Bills does not please you. I must therefore *vindicate* the distributing *Clap-Bills* by *Hand*, and pasting them on the *Posts*. I therefore inform you, Sir, that every Man, of any *Business* whatever, is at liberty to take what *legal Measures* he pleases to make himself known, and bring himself into *Business*; and some *ingenious Physicians* and *Surgeons*, have to that *End*, proceeded by this *method* of printing, giving away, and pasting up *Bills*, relating to some particular *Disease* or *Diseases*, in the *Curation* of

which they have been most *conversant* and *successful*; and by this *means* they have become known and serviceable to many Persons, who would otherwise never have heard of them. I have known several *Eminent Physicians* and *Surgeons* who have thus done. One, a Worthy and Learned *Member* of the *College*, now alive. And if these *Gentlemen* be ap'd by *ignorant Fellows*, and *meer Quacks*, that's their *misfortune*, not their *fault*. But if all these *Publications* are to be esteem'd *Quack Impertinence*, I admire, Sir, that you should not be more *cautious* of your own *Reputation*, than you are; for I submit the Matter to the *Determination* of those who shall please to observe, whether there be not as many *Pissing places*, *Posts*, *Doors*, *Moor-Fields-Trees*, &c. adorn'd with the *Title Pages* of your *Pocky Book*, as with any other *Bills*, or *Quack-Impertinence* whatever.

§. 4. *Pag.* 265. you exclaim against the *Quacks* for *enticing* the *People* into their *Hands* by *plausible Invitations*. Yet *pag.* 219, 220, 221, and 222. you have *used*; and I believe, from thence *transcrib'd*, all the *enticing Words* and *plausible Invitations* contain'd in most or all the *Clap-Bills* that I can remember to have ever met with about the *Streets*, for more than *seven Years* past. And what are all those *Letters* and pretended *Histories*, with which your *Book* is *stuffed*, but further *Invitations*; and to what other *End* made *publick*? Can they (supposing them *true* and *genuine*)

nuine) be otherwise serviceable to *Mankind*,
 than in letting them know, what a rare
Fellow you are at Curing the *Pox*? I mean,
 by your own *Report*. For altho' I have had,
 I verily believe, more than an hundred
Patients, who left you and came to me;
 because, as they said, they found you could
 not cure them: Yet I have never, unless
 in some very *slight Cases*, heard of any one
Person, otherwise than by your *Book*, to
 whom you have been serviceable. But, by
 the way, I take notice that (p. 218.) you
 were apprehensive the *Town* would suspect
 that some, if not all, of those *ridiculous*
Letters were made by your self, or that you
 procur'd them to be writ. You therefore
 leave it to your *impartial Reader* to judge how
 that could be, 'Because, say you, the *Prin-*
ter and his Men can testifie, that they set
 'their Press from the *Originals*, all of diffe-
 'rent *Hand-Writings*, and the *Post Mark*
 '(that is those of the *Country*) on each, from
 'as many *different places*.' Now, Sir, I take
 my self to be one of your *impartial Readers*,
 and according to the *Liberty* you give me,
 I'll tell you how I judge the Matter might
 be, viz. The *Letters* might be composed by
 your self; then transcrib'd, one by one Hand,
 and another by another (at the easie price
 of One Penny for each Letter;) then you
 might send those *Letters*, inclosed in others,
 into the several *Parts* of the *Country*, to some
Correspondents, who, at your *Request*, might
 put

put them into the *Post-Houses*, without knowing in the least what was in them, or what you intended by it ; and if the Case was thus, these really *non-such Letters* must necessarily return, by the *Post*, to their *Dear*, (p. 206.) *Worthy*, (p. 199.) *Honour'd*, (p. 188.) *Highly and Justly* (i. e. by himself only) to be *esteem'd* (p. 211.) *Original Author*, Mr. *Martin*, who being willing to out-do the ordinary *Quacks* in *Self-commendation*, and to put a greater *Sham* upon the World than any One of them was ever guilty of, might strut with them, in all haste to the *Printer*, that the *World* might the sooner be acquainted what a *plaguy pocky Doctor* he would, by all means, *right* or *wrong*, be thought to be. And, Sir, I don't only judge that thus it might be, but I verily believe (tho' I neither do, nor can positively, assert it) that after some such manner, the Matter was manag'd: For had there been no *juggling* in the Case, I know not what should have caused you to imagine that you should be suspected: But a *guilty Conscience* wants not an *Accuser*. And the *ridiculous Stile* of those *Letters*, the *Impudence*, *Ribaldry*, *Falshood*, and *Nonsense*, they are *stuffed* with, bear so near a *Resemblance* to some other parts of your *Book*, and its *Appendix*, that methinks 'tis not possible but that they must be the *genuine Off-spring* of your own *Brain*. But I acknowledge this *Argument* is not absolutely *conclusive*, because good *Wits* (asking
your

your pardon, for suggesting yours to be one of that sort) by chance may jump ; and were it not so , I should be at a loss to conceive (without supposing you not only a notorious Plagiary , but guilty of down right Falshood) how your *Bawdy Appendix*, which, in its Preface, you say, you writ near sixteen Years ago, should, in almost every part thereof, be as like what is to be found in *Venet's Mysteries of Conjugal Love reveal'd*, Printed in English but in the Year 1703, as if it were transcribed from the same. Besides, in December last Mr. Sintelaer, the Dutchman, publish'd a Book, entitled, *The Scourge of Mercury and Venus, &c.* and within three days, as I remember, after the Publication thereof, we had in the News-Paper call'd the *Supplement*, the following *Advertisement*, viz.

Almost ready for the Press,

' The Scourge of Quacks and Empericks,
' in Answer to the Scourge of Venus and Mer-
' cury, impartially representing (for the
' Good of the Publick) the Designs of that
' Outlandish Pretender, through his whole
' Book ; which will demonstrably appear to
' be all other Men's Works, stol'n and tack'd
' together, with such unaccountable Incon-
' sistencies, manifest false Principles of his,
' concerning the Nature of that Disease and
' Mercury, as evidently discovers him to be
' as egregiously ignorant in those Matters,

as

‘ as any *Morefield* Quack in the Town. To
 ‘ which, by way of Conclusion, is added
 ‘ some serious Admonitions, that he would,
 ‘ in time return to his *quondam* way of living,
 ‘ upon Casting of Piss, and Telling of For-
 ‘ tunes, at his Sign of the *Hand and Urinal*,
 ‘ &c. demonstrates, to be his Trade ; and
 ‘ not go out of his way, to the Ruin of
 ‘ the People, for the sake of a little (as he
 ‘ hopes) more Advantage. By *N. Fitcher-*
 ‘ *ton*, M. D. *Vid. Supplement*, Dec. 24. 1708.

Now, Sir, tho’ *N. Fitcherton*, M. D. is
 tack’d to the *Tail* of this *Advertisement*, yet
 I suspect you were the *Author* of it ; and that
 not only because you *Bully* Mr. *Sintelaer*
 with it, in the *Preface* to your *Appendix*, but
 for the *Reasons* following, *Viz.*

I. Because ’tis beneath the *Character* of a
Doctor in *Physick*, to publish, as *Matters of*
Fact, things that are not so, in order to
 prejudice any *Man’s* Reputation ; which
 in this *Advertisement* is done, and which I
 submit to the *Readers* of your *Book* to de-
 termine, whether it be not your *Practice* ;
 particularly in relation to this *Author*, as
 may be seen by his *Appendix*.

II. Had a *Doctor* in *Physick* endeavour’d
 to blacken that *Author’s* *Character* by com-
 paring him to the most Ignorant of *Quacks*,
 his *Thoughts*, I believe, would have run
 on *Hatton-Garden*, rather than *Morefields*.

III. This

III. This *Scourge of Quacks, &c.* is not Publish'd as promised.

IV. The *Advertisement* is *Nonsense*, and in divers places of it *False English* ; which is not the *Printer's* Fault, for it was five or six times Publish'd, and not Corrected. Will a Doctor in Physick pretend to *Scourge Quacks* before he has *Learning* enough to write either *Sence* or *English* ? Or where is that Doctor in Physick to be found, who is so *illiterate* ? But that this is answerable to your *Capacity*, almost every Page of your Book demonstrates.

V. You pretend to be acquainted with this Dr. *Fitcherton*, how else do you know him (as you say in the *Preface* to your *Appendix*) to be a *Regular Physician*, a *Worthy Gentleman, &c.*

VI. The Matter of the following *Certificate*, encreases my *Suspicion* ; *Viz.*

' I *William Hubbins*, Porter, being this
' Day sent by Mr. *Spinke* to Mr. *Martin*
' in *H——Garden*, Surgeon, to enquire
' where Dr. *Fitcherton* might be waited on,
' or writ to, Mr. *Martin* told me he could
' not inform me ; but assur'd me, that the
' Printer of the News-Paper, call'd the
' *Supplement*, could : For that he the said Mr.
' *Martin* had left a Letter with the Printer
' of that Paper for the said Doctor : Upon
' which I was sent by the said Mr. *Spinke*
' to Mr. *James's* the Printer, and to Mr.
' *Mor-*

* *Morpheus* the Publisher of that Paper, who
 ' both asserted that they knew not where
 ' the said Dr. *Fitcherton* lives: As also, That
 ' no Letter was ever left with them, or
 ' with either of them, for the said Dr. *Fit-*
 ' *cherton*.

Witness my Hand this 17th Day
 of *February*, 1709.

William Hubbins.

Until therefore, Sir, you shall have in-
 form'd us where your *Quack-scourging*,
False-English-writing N. *Fitcherton*, M. D.
 lives, and may be found, I shall not bestow
 any further Thoughts about what Credit
 your *Letters, Histories, &c.* ought to meet
 with.

§. 5. Pag. xxxi. of your *Preface*, you have
 these Words, viz. ' They (the *Quacks*) cry
 ' up this and that *Arcanum* or *Panacea*, tel-
 ' ling the World that that alone will do the
 ' Feat in all *Venereal Cases*." The Persons,
 Sir, that so tell the *World*, I fear, are *Quacks*
 indeed; meer *Pretenders* to *Physick*, void of all
Learning, Skill, and Honesty. Yet what you
 say of your own *Arcanum, Tinctura Gloriosa*,
 induces me to believe, that to be your own
 Method of Practice: Your Words (p. 312.)
 are these, viz. ' And with it I have done
 ' *Wonders*, no Preparation in the *Universe* com-
 ' ing near it for the *Venereal Disease*, it eradi-
 ' cating the most *stubborn inveterate Poxes*, of
 ' ever so long standing, even when the
 ' *Bones*

‘ *Bones* have been infected, and the Patient so
 ‘ deplorable, as to be, to all appearance, past
 ‘ the Power of *Art* to remedy!’ Is not this,
 Sir, telling the World that this *Arcanum*,
 this *Panacea*, your *Tinctura Gloriosa*, will
 do the Feat in all *Venereal Cases*? Yet in
 p. xxxii. of your *Preface*, you tell us, ‘ That as
 ‘ there never was, so there never will be,
 ‘ any one *Medicine* so famous, in *Venereal*, or
 ‘ other *Cases*, but that it will fail in some,
 ‘ that is (p. xxxi.) three times in four.”
 Thus, Sir, you make nothing of asserting
 direct *Contradictions*, and giving your self
 down-right the *Lye*. I could produce, I
 verily believe, an hundred places of your
 Book, wherein you have so done. You tell
 us (p. 325.) ‘ That you knew a young, strong,
 ‘ healthy Man, that was Salivated by Fumi-
 ‘ gation, by a certain Quack that gives Bills
 ‘ about the Streets, &c.” A knowing Man
 indeed! I do not, I confess, approve of
 raising a *Salivation* by *Fumigation*, nor did I
 ever yet once use it: Yet Parry, who was,
 in his time, *Principal Surgeon* to several *Kings*
 of *France*, and many other *Authors*, with
 whom, I hope, Mr. Martin, has not the *Front*
 (tho’ a bold one) to compare himself, high-
 ly commend it: Certainly therefore, Sir,
 by your *Favour*, ’tis no *Characteristick* of a
Quack to use it.

C H A P. VII.

*Mr. Martin's Respect for the Noted Physicians,
Surgeons, and Apothecaries of the Town.*

§. I. **P**A G. 250. You, Mr. Martin, complement the *Apothecaries* in general with a new *Epithete*, viz. *Quacking Apothecaries* ! And p. 249. by way of *Sarcasm* you call them *Glisten-Pipes* ! But, good Sir, why so severe (p. 249.) upon a *Quacking Quacking Apothecary* ? Is he ever the worse an *Apothecary* for being a *Quaker* ? Or ever the more a *Quack* for being an *Apothecary* ? Did you never keep an *Apothecary's Shop*, which was some little Matter bigger than an *House of Office*, near the End of *Barnaby-Street* in *Tuly-Street, Southwark* ? Did not *J. Martin, Surgeon*, (like to a true *Blue Quacking Apothecary*) from thence advertise *Pills for the Green-Sickness* ? *Tinctura Metallorum* for *Fits and Vapours* ? Consult the old News-Papers, the *Flying-Post* especially, and refresh your Memory. Did you not remove from thence into *Goodman's-Fields* ? Did you not there ape *Dr. Byfield's Sal Volatile Oleosum* ? Did you not inform us in the publick Prints, how infallible a Medicine your *Sal Volatile Oleosum* was ? Is it not strange that it should then not fail once in a thousand times ; yet now (p. xxxi. of your Preface) three times in four ?

May

May not the *Reader* find a pretty Account both of *your self*, and your *Sal Volatile Oleosum*, in the Second Edition of Dr. *Tworth's Compleat Distiller*, p. 187, &c.? Did you not in the Year 1704. first apply your self to Clap-curing? Did you not so do, because all other *Projects* (I'll not name them) *fail'd*? Was it not a little ill-mannerly done of you to abuse your new *Brotherhood*, the *Clap-Curers*, as soon as you set up the *Business*, and even before you understood it? But to return to our *Apothecary-Affair*: Are we not told (p. 204.) of the Translation of Dr. *Greenfield's Treatise* of the safe internal use of *Cantharides*, that you serv'd your Time to one Mr. *Green*, a *Surgeon*? And does not that Mr. *Green* whose *Apprentice* you were (well might the *Gentleman*, just now quoted, say ' some serve seven Year's *Druggery* to a ' *Plaster-Box* to very little purpose! ') I say, does not that Mr. *Green* now (being the Year 1709) keep an *Apothecary's Shop* near the *Three Tun Tavern* in *Tuly-Street*, *Southwark*? Nay, does not Mr. *James Martin* (who, tho' he's your own *Brother*, is, I'm told, a Modest, Civil, Honest Gentleman) now keep an *Apothecary's Shop* in *Thames-street*? 'Tis an ill Bird that defiles its own Nest!

§. 2. You tell us, p. 344 and 345, a *Surgeon*, who makes no small *Figure* in the *World*, brought you a *Veneral Patient*; and if there happen'd betwixt you and him such a comical and foolish *Dialogue*, as you re-

late (and of which I believe not one word) that *Surgeon* and your self doubtless were much of the same *Capacity* for *Wit*, *Sence*, and *Learning*. But at last you tell us he shall be nameless, you not being willing to expose any *Brothers* of the *Quill*, unless their *Ill-manners* should at any time provoke you to it. You tell us (p. 33.) of two *Surgeons* baffled in a slight *Venereal Case*. You pretend (p. 119.) to ridicule a *French Surgeon*, that, you say, you were desired to consult with. You have a *Fling* (p. 303.) at an *old Surgeon*. You pretend (p. 133.) to have had a *Patient* come to you, almost ruin'd by a reputed, *skilful Surgeon*; in whose *Hands* he had been, you say, for two or three years! You (p. 131 and 132.) exercise your *Wit* upon the *Generality of Professors*, who, you say, are govern'd by *Tradition*, and think it sufficient to be *regular Physicians* and *Surgeons*: Then you *buffoon* them by *drolling* on 'em in (another Man's) *Verses*! And, that you may strike home, you (p. 126 and 127.) have a *Lash* at the *Surgeons* of the *Hospitals*, whose *General Practice* you there represent as extreamly *hazardous*! And (p. 277.) you joyn the *Surgeons* and the *Quacks*, as equally guilty of gross *Mistakes*! You tell us in the *Book* you call your *Translation* of *Dr. Greenfield's Book*, &c. (p. 347.) that the *Society of Surgeons* in *London*, of which, you there say, you are One, are *Botchers* rather than *Surgeons*. That you are a *Gentleman* more fitly qua-

qualified to be a *Member* of a *Society* of *Botchers*, viz. *Rag-Fair-Tailors*, than of the ingenious and ingenuous (generally speaking) *Society* of *Surgeons* of *London*, may, I believe, be true enough: But an *Affirmation* that the *Society* of *Surgeons* (even without any exception) are rather *Botchers* than *Surgeons*, sounds very uncouth from you that complain of other *Men's* ill *Manners*. But if you esteem it a *Discredit* to your (p. 211.) *highly* and *justly* esteem'd self, to be called a *Surgeon*, because (if you are to be credited) even the whole *Society* are rather *Botchers* than *Surgeons*; I advise you to pursue *Translating*, and to entitle your self a *Translator*, that is a *Cobler*. However, the *Surgeons*, of the same *Society* with your self, being *Botchers*, and you, as you tell us, p. 222. making the *Curation* of the *Veneral Disease* (of which you seem to understand very little) your *Whole Business*; it follows of course, from your own *Words*, that your proper *Title* is, *Venus's Botcher*. That there may be some few very ignorant *Surgeons*, I dare not deny, lest you produce your self in evidence against me. But that the *Surgeons* in general, as well in a *Body*, as they are a *Society*, as separately in their individual *Persons*, should be thus rudely traduc'd by you, is, in my *Opinion*, egregious! Yet I know generous *Mastiffs* slight the *Snarlings* of little whiffing *Currs*! You tell us (p. xxxiv.) that 'tis a *Rule* in *Physick*, *That whatever will Cure a Disease,*

will most effectually Prevent it. I have known some saucy Rascals cur'd of the Disease, called Ill-manners, by being well Can'd; but whether the same Remedy would prevent your being, for the future troubled with that Disease, I neither know, nor shall make the Experiment.

§. 3. You mention (p. 100.) some Venereal Symptoms, to which (you there say) not one Practitioner in twenty, I may say (continue you) an hundred (regular Physicians and Surgeons you mean, for you there mention none others) know rightly how to apply. This is your modest Opinion. But my Opinion is, that amongst twenty, I may say, an hundred Physicians and Surgeons, scarce one would be found more ignorant in the Matter than your self. You tell us (p. 270.) That many Patients are almost as ignorantly manag'd in some regular noted Physicians, eminent Physicians in Vogue, and Surgeons Hands, as in the Hands of Quacks and Mountebanks, as, you tell us, you have been an Eye-Witness, and you have, you say, many Accounts of their Practice in those (Venereal) Cases well attested, were it convenient to make them publick! Nay, (p. 271.) you say, 'They are not always the best Physicians that are most in Vogue, or carry the fairest Outside, or that arrive to the greatest Preferments; for that it is sometimes more Fortune and great Friends, or by some particular Management or Cunning, that they are promoted to attend the Courts of
' Emperors,

' *Emperors, Kings and Princes*, than their ex-
 ' cellent *Endowments* in the *Faculty*; *Great*
 ' *Men* may be, and oftentimes are, as soon
 ' imposed upon in their *Opinion*, and *Choice*
 ' of *Physicians*, as the poor or inferior *People*
 ' are. But I hope I need say no more,
 ' for that the *Instances* already given, and
 ' the *Remarks* made, are sufficient *Argu-*
 ' ments to dissuade *Venerable Patients* from
 ' applying to *Quacks*, or such that are ig-
 ' norant of, or unacquainted with the *Nature*
 ' of the *Disease*, and ways of *Curing*; as al-
 ' so from those who through design do none service
 ' but themselves." Here, Sir, you leave the
 Court Physicians to choose, whether they'll
 please to think themselves esteem'd and pro-
 claim'd by you, ignorant *Quacks*, or cun-
 ning, designing *Knaves*, or both! And
 that you mean the Physicians of the Court
 of *Great Britain*, even some of those who
 have the Honour to attend *Queen ANN's*
 Person in that Quality, is, I conceive ve-
 ry plain, from your concluding *Caution* to
Venerable Patients! What pity 'tis, before you
 writ this, you did not get your *Brass* new-
 furbish'd, then perhaps your modesty might
 have condescended to have oblig'd us with
 their *Names*!

§. 4. Now, Sir, I find, notwithstanding
 your *Railings*, *Exclamations*, and *Noise*, you
 are at Heart (*natural Inclination*, I presume,
 and *Sympathy* inclining you so to be) a true
 Friend to *Quacks* and *Mountebanks*; for you
 have

have here provided them very good Company, regular *Physicians* and *Surgeons*. Here I observe that *Lully's Aqua Gloriosa*, if 'tis neither productive of *Gold*, as he expected, nor curative of the *Pox*, as you assert, yet it will inspire its *Possessors* with *Confidence*, nay, if need be, with *Impudence* of the highest degree! But must indeed the *Apothecaries* in general by you be proclaim'd *Quacks*! Must indeed all the *Experienc'd Gentlemen* of *Surgeon's-Hall*, pay due observance to, and stand in awe of you! Lest you, being provok'd, should expose them all without *Favour*, and without *Exception*! And not the *Surgeons* only, but the *Physicians* too; not the *Physicians* of the lower *Class* only, but the *noted Physicians*, and those in *vogue*, are here by you told in *Print*, that they treat their (*Venereal*) *Patients*, almost as ignorantly as the *Quacks* and *Mountebanks*! That amongst the *noted Physicians* and *Surgeons*, not one of an hundred knows how to apply to a slight *Venereal Symptom*! And that accounts of their *ignorant Practices*, well attested, are, by you, reserved in *petto*! Against the time their *ill Manners* shall provoke you to publish them!

§. 5. Thus, Sir, you have attempted to ridicule and lessen the *Reputations* of the *Noted Physicians* and *Surgeons* of the *Town*, and to level their *Capacities* (in *Venereal Cases* at least) with that of *Quacks* and *Mountebanks*; with an intention, so far as in
you

you lies, to frighten People from applying in such (Venereal) Cases, to either the one or the other, that you alone may be esteem'd the *Ἀρχαῖος*, or rather the Oracle, to be consulted in every Venereal Difficulty. But how well your own Capacity and Knowledge, in Medicinal Learning, will vindicate your falling foul, so often as you do, on the *Noted Physicians* and *Surgeons* of the Town; or indeed on the meanest and most ignorant of those you (without the Formality of adding the word *Brother*) call *Quacks*, the former part of this Book is demonstrative. Every vicious Man thinks all Men guilty of those *Vices* he finds himself prone to. And I verily believe that all the Matters falsely suggested by you, to the disadvantage of *Quacks*, as well as of the *Apothecaries*, *Surgeons* and *Physicians*, are the genuine (tho' faint) *Resemblances* of the matchless *Perfections* (of that kind) inherent in your self.

C H A P. VIII.

A Character of Mr. Martin's Book, and its Appendix.

§. I. **Y**OU have, Sir, again and again, inform'd us what great Pains you have taken to bring to Perfection, this (Page last of your Preface) *most accurate, exquisite*

quisite, and elaborate Production of your Endeavours; which you tell us (p. xvii) you have wrote neither to Teach the Knowing, nor to Inform the Ignorant: Now all Persons on Earth come under one of those two Denominations, viz. either Knowing or Ignorant; so that this your elaborate Piece is writ neither to teach, nor inform any one Person: Yet in its Title Page, we are told, that 'tis necessary to be read by all Persons! That is, 'Tis necessary for all Persons on Earth to read that Book; by which no one Person on Earth is to be either taught or inform'd. Its Stile, you tell us, (p. xxxv.) is very indifferent: But that, Sir, is only a modest Complement, (and the only one, I think, in your Book) the Performance being your own: For it seems to me to be, in a very extraordinary manner, adorn'd with the most exquisite Rhetorical Flourishes, that pure Nonsense, false English, Ribaldry, ill Language, Smut, Obscenity, and Q——k Impertinence are capable of; by which means you have indeed, as you there truly say, fitted it to the meanest Capacities, viz. of Oyster-Wenches, Billings-gate Rhetoricians, &c. But, Sir, I confess, I don't understand what you mean by telling us (p. iii. of your Preface) 'That you have not, in this Sixth Edition, omitted any one thing, to make a Discourse of this Nature perfect;' and then (p. xvii.) to tell us, 'Tis only an Introduction to what you may hereafter write on this Subject.'

§. 2. You assure your *Reader* (p. 438. of this your Sixth Edition) that you have consulted the many *Authors* that you have quoted! So, p. iv. of your *Preface*, you assure your *Reader*, That the *Letters* printed in your *Book* are true; *genuine*, &c. Now, Sir, when an *Author* publishes a *Book*, (unless he be notoriously known to be an *Impostor*) what *Letters* he prints, as sent to him, are presum'd, without his asserting it, to be *genuine*: And the *Authors* which he quotes, he is presum'd to have consulted. And if an *Author* adds his *Affirmation*, that any thing of this Nature is *Truth*, he does but thereby give the World a just occasion to suspect his *Veracity*. And this made me suspect you, both as to your *Letters*, and your *Authors*. As to your *Letters*, I told you my Opinion before. And I will now attempt to convince you, that you egregiously impose on your *Reader*, when you assure him, that you have consulted the many (doubtless you mean all) the *Authors* you have quoted. What you quote, p. xxxiv. of your *Preface*, from *Rbunrat*, you had from the backside of the Title-Page of *Tachenius's Clavis* to his *Hippocrates Chymicus*. You, p. xxxv. of your *Preface*, quote *Euripides*, *Plato*, *Cicero*, and *Celsus*; but for what you there present us with, you consulted not any one of those *Authors*, for all that Passage is stolen, word for word, from p. 4. of *Tachenius's Hippocrates Chymicus*. What you quote, p. 350. from *Plautus*, you transcrib'd

transcrib'd from the same Book of *Tachenius*, p. 105. You quote, p. 316. *Hippocrates*, *Paracelsus*; *Riverius*, *Helmont*, *Johannes Picus*, *Pythagoras*, *Boetius*, and *Tacitus*; yet all you there pretend to have had from those Authors, you really had from p. 3, and p. 117. of *Tachenius*. You, p. 293, and 294, quote *Fernelius*, *Camerius*, *Ponsetta*, *Galen*, *Ætius*, *Ægineta*, *Actuarius*, *Dioscorides*, *Avicen*, *Pliny*, *Capivac*. And presently after, *Hippocrates*, *Galen*, *Oribas*, *Trallian*, &c. But what you quote there, as if from those Authors, you had from Dr. Harvy's *Little Venus*, p. 107, and 108. You, p. 307, 308, and 309, quote *Fabricius*, *Oberndorf*, *Philerastus*, *Untzer*, *Lotch*, *Hildanus*, *Nic. Fontan*, *Skenckius*. But you only transcrib'd from Dr. Harvy's *Little Venus*, p. 109, 110, and 111. You, p. 311. have quoted *Forestus*, *Horstius*, and *Riverius*; but you there again only transcrib'd from Dr. Harvy's *Little Venus*, p. 123. You, p. 297. quote *Wierius*, *Sambarel*, *Fracastorius*, *Marianus*, *Brassarvolus*, *Plauterus*, *Augerius*, *Bacus*, *Thurrian*, *Sala*, *Riverius*, *Ægineta*, *Avicen*, *Haliab*, *Rhasces*, *Quarcitan*, *Hartman*, *Horstius*; all which you had from Dr. Harvy's *Little Venus*, p. 115, 116, and 117. Yet in the Preface to your *Appendix*, you tell us, you have sent Hints to N. Ficherton, the Quack-Scourger, (known to no Man but your self) to have the Dutch Man soundly scourg'd for stealing Words, Sentences, &c. out of your Book! Some Persons, perhaps, may be so favourable

favourable as to imagine, that altho' these Passages were formerly quoted by *Tachenius*, and *Harvy*, yet you, as well as they, may have consulted all those Authors, and may not have transcribed from *Tachenius* and *Harvy*, as I suggest. I answer, I do not only find in your Book, the beforemention'd *Quotations* that are also in *Tachenius* and *Harvy*; But I find them in the same order, translated (*for those original Authors are in Latin*) in the same Words, and attended with the Words and Circumstances, added by *Tachenius* and *Harvy*; which, I conceive, any Man will grant, could not have happen'd, had you consulted the *Original Authors*, and not transcrib'd from *Tachenius* and *Harvy*. Thus you doubly impose on your Reader; you assure him, that you have consulted a great many *Authors*, that you have not (and that, they being in *Latin*, I fear you cannot;) and you conceal from him the Names of those *Authors* you really did consult. - If it be objected, that you mention both *Dr. Harvy* and *Tachenius*; I answer, You have not so done, in relation to any of those places that I have mention'd, as by you, from them transcrib'd. Thus, Sir, it appears, that about forty of the Authors you have quoted, you never consulted, but trusted to *Tachenius* and *Harvy*, that such Passages are in those *Authors*. Were it necessary, I could give a satisfactory Account of as many more of your *Quo-*

tations, and will, if need be, at some other time. In the mean while be pleas'd to behold the following Catalogue of *Latin and Greek Authors*, that you have quoted, viz.

St. Austin,
 Khunrat,
 Euripides,
 Plato,
 Cicero,
 Celsus,
 Sennertus,
 Palmarius,
 Dr. Lister,
 Scribonius,
 Dioscorides,
 Fioranti,
 Paracelsus,
 Leonicenius,
 Fracastorius,
 Fallopius,
 Antonius Musa,
 Eustachius Rudius,
 Lucretius,
 Trincauelli,
 Horstius,
 Amatus,
 Silvius,
 Gasper Torella,
 Hippocrates,
 Galen,
 Zacutus,

Hercules Saxonia,
 Aurelius Minardus,
 Auger Ferrerius,
 Mercurial,
 Philippus Ingrassius,
 Baglivius,
 Sr. Theodore Mayerne,
 Peter Johan. Faber,
 Ambrose Parry,
 Schenkius,
 Felix Plauterus,
 Columbus,
 Vidus Viduus,
 Epiphan. Ferdinandus,
 Dr. Morton,
 Lemnius,
 Untzer,
 Ferdinandus Ponrettus,
 Camerarius,
 Atius,
 Aegineta,
 Actuarius,
 Avicen,
 Pliny,
 Capiuac,
 Oribas,
 Trallian,

Jordan,

Jordan,
Brassarvolus,
Matthiolus,
Georgius Agricola,
Eustachius Rudius,
Sambarel,
Augenius,
Bacus,
Thurrian,
Sala,
Riverius,
Haliab,
Rhases,
Quercitan,
Hartman,
Horstius,
Ulrichus de Hutten,
Sebastianus Aquilianus,
Victus Favintinus,
Barnardus Tamiranus,
John Baptista Siraticus,
J. Baptista Montanus,
Oberndorf,
Muleraftus,
Jacobus Oetheus,
Nic. Fontan.

Raymond Lully,
Otto Tachenius,
Johannes Nicus,
Pythagoras,
Boetius,
Macrobius,
Cornelius Tacitus,
Democritus,
Eusebius,
Claudius,
Jurvenal,
Benivenius,
Lucilius,
Marcus Paulus Thenetus,
Garcias d' Orta,
Bartholinus,
Diemerbroeck,
De Graef,
Orus Apollo,
Moses Egyptias,
Epiphanius,
Langius,
Catullus,
Martial,
Dodonæus,
Plautus,
Plutarch.

In all one hundred and seven Authors, every
 one of which you assure your Reader (p.438.)
 you have not only consulted, but compar'd
 their Opinion with your own; but some
 of these Authors being in Greek, and all the
 rest in Latin, I leave any Man, who has

read read Chap. V. to judge how propable 'tis that you can have consulted *all*, or indeed any *one* of these *Authors*, excepting some of them in their *Translations*; but the greatest part of them never were in *English*, how then could you consult them at all? Ought we not, Sir, to esteem him a *Conjurer*, or some *Juggler's Bastard* at least, that can consult above an *Hundred Authors*, and compare their *Opinions* with his own, without being able to *read* and *understand* what is *contain'd* in any *one* of them? That in some little *English Books*, to be got in *Morefields* or *Little Britain*, all these *Authors* Names may be found, together with some little *Passages*, said to be taken from them, is probable enough. And if this was your *Method*, the most *Ignorant Person*, that can *Write* and *Read*, may quote as many *Authors* as your self! But where is your *Veracity* in the mean time? And if you put these needless *Impositions* on your *Reader*, how can you expect his *Belief* in any *One Word* you *write*?

§. 3. This famous Sixth Edition of your *Treatise* of the *Venereal Disease*, Sir, consists of 439 Pages, 230 of which, as near as I can guess, are *transcrib'd* from other *Authors*; the *Letters*, which you say are not of your own *composing*, and which are really *nothing* to the *purpose*, make up about 100 Pages more; so that not above one fourth part of the *Book*, or thereabouts, can properly be said

to be your own. All which is *stuffed* with *Commendations* of your self, and *Invectives* on other *Practitioners* from the *highest* to the *lowest* Degree : So that the Whole of your Book is but One large *Q—k Bill* ; and does not contain, to the best of my *knowledge*, one *Prescript*, nor one *Medicinal Observation* (not transcrib'd from some other *Author*) of one *Half-peny* value. When therefore I had given 4*s.* for your Book, and had read it once over, I concluded that I had lost, besides my time, about 3 *s.* and 11 *d.* by the *Bargain*. But upon a *Review*, besides the *Matters* already taken notice of, I thought the following *Notions*, for their *Singularity* at least, were *remarkable*, viz.

I. I observe, (p. 39.) by the *Assistance* of your Man *Thomas*, you have learnedly prov'd (that which every body knew before, viz.) that the *Venereal Disease* may be gotten without *Ejection* (*Injection* you mean) of *Seed* into the Woman's Body. Suppose you and your Man *Thomas* should prove that the *Sun* is the Cause of *Day-light*, what *cunning Fellows* you'd be !

II. You tell us (p. 401.) That if a sound Man lies with an unclean Woman, that Member with which he first touches her *Privy-parts*, must of necessity be first infected. If, Sir, this were *Truth*, most Men would be first infected in the *Fingers*. Whether you have ever been thus *Pox'd*, and so speak by experience,

I know not ; but if you have not, I verily believe no Man ever was.

III. You tell (p. 226.) that *so great has been the Fury of the Venereal Disease, (viz. in a place never known to any mortal Man but but your self) that in ten Days time it kill'd ten thousand Men !* I suppose you mean besides *Women and Children !* What a Pity it was they were not supply'd with your *Tinctura Gloriosa !* I admire you didn't settle your *Quack-Taylor*, Mr. Spooner, now living at the *Golden Half Moon* in *Goodman's-Fields*, as your *Factor* in that *Place !* Or was you to rattle it thither in your *Coach*, and carry the *Chymical Soap-boiler* with you to prepare your *Medicines*, who knows but you might get a *prodigious Estate in a short time ?*

IV. You teach us (p. 288.) how to make hot *Bread dance ;* and *Pease* as they are a *boiling* to leap out of the *Pottage-Pot*, which, you say, will provoke *Laughter*. A *cunning Surgeon* you !

V. You inform us (p. 376.) that in *Spain, Turkey, &c.* the *Women*, for *Cleanlineß* sake, deprive their *Secret Parts* of *Hair*, by a certain *Powder*. But you forgot to tell us whether your *Wife* uses this *cleanly Fashion ;* as also whether you have any of that *famous Powder* to sell.

VI. You learnedly prove (p. 379 and 380.) that *Women* may, with *safety*, be *Castrated* or *Spaded* by *Sow-Gelders ;* or may have their *Naturals* burton'd with *Iron-Rings*

as *Mares* have : But you seem best to approve of *sewing* up their *Privities*, because, say you, (p. 381.) ‘ When ever they *Marry*, the *Husband* who cutteth away the *Sewing* may make *IT* as great or as little as he pleases : And some *Men*, say you, (p. 383.) are pleased to converse with *strait Women*, affecting none others ; and others with *Women* whose *Passages* are enlarged ! ” *Prodigious Wit and Learning !*

VII. You have (p. 87. of your *Appendix*) a long Discourse about a certain proper *Instrument*, with which, you say, ‘ *Widows*, ‘ *Wives*, ‘ *Maids*, nay even *Girls* at *School*, procure to themselves a *Pleasure* that supplies ‘ the room of a *Man’s Embraces* : ” Doubtless you have some of those *Instruments* to dispose of, as occasion shall offer, or you’d not talk so much and so often of them !

VIII. You teach (p. 75. of your *Appendix*) how young *Whores*, when they *marry*, may put the *Cheat* upon their *Bridegrooms*, and make ‘em believe it was the very first *Bout*. *A new Piece of Surgery !*

IX. You tell us (p. 13. of the *Appendix*) that a *Man’s Y—d*, by the *Ancients*, was number’d amongst their *Gods* : But (p. 16.) you make an *Ox* of his *Godship*, and yoke him before you admit him to go to *Plow*. I wonder you don’t expose those *Corken Yokes* to publick sale ! It might be a good Employ for the *Taylor’s Wife*, your *Sister*, *Mrs. Spooner*, to sow in the *Cotton Linings* for you.

X. In

X. In some *Countries*, you say, (p. 368.) ‘the Men do wear *Bells* between the *Prepuce* and *Nut* of their *Y—s*, and with them on do enjoy their *Wives*, and frisk it about like ‘*Venus-Morris-Dancers*.” I must say, *Madam Martin* has the merriest *Bed-fellow* in *Town*; (for you intimate, (p. 438.) That you make *Experience* of all you find in *Authors*, therefore doubtless of this pretty *Fancy*.) But, I fear, you having thus *Musick* and *Dancing* every *Night*, that you disappoint the *City Waits* of their expected *Gratuity* at *Christmas*.

XI. You inform us (p. 374.) ‘That some ‘where in *Arabia* the *Women* are *Circumcised*, having an *Excrescence* of musculous ‘*Skin* cut away from their — :” And, p. 82 of your *Appendix*, you tell us ‘That the *Labia*, or *Lips*, of some *Women’s* ——— are ‘naturally so long, that there are, in the ‘*Southern Parts* of the *World*, *Fellows* that ‘make it their *Business* to walk up and down ‘the *Streets*, *bawling*, *Who wants to be Cut?*” If, Sir, you take up that *Employ* in *London*, I advise you to get a good *Sett* of the *Bells* just now mention’d, and then as you go *frisking* and *jingling* along the *Streets*, the *Maids* that want to be *Cut*, hearing your *Bells*, will doubtless call you in, and save you the *Trouble* of *bawling* your *Trade*, as those foolish *Fellows* do. Consider of this *Hint*; for that you intend to set up the *Trade* I conclude, from your telling us (p. 375.)

(p. 375.) that you intend hereafter to treat of these *Matters* at large.

XII. You have (p. 360.) prov'd by learned *Arguments*, that Gelded Men are disagreeable to, and scoffed at by *Women*. 'A Man's 'r——d is, you say (p. 9. of your *Appendix*) 'a necessary *Organical Instrument*, without which 'a *Woman* can't be pleas'd, nor got with *Child*." Nay, you assure us (p. 19 of your *Appendix*) 'That a Man's *Member* of two or three Finger's breadth long, can't be probably of sufficient *Measure* to satisfy a *Woman*, and 'beget *Children* ! But, say you (p. 10. of your 'Appendix) *Half-witted Men* have It generally *Nine Inches* long, and *five Inches* 'in circumference." Oh ! happy *Madam Martin* !

XIII. You have 'made a noble *Discovery* (p. 143. of your *Appendix*,) viz. 'That 'Men and *Women* have no occasion to be 'shown how to perform the *Act* of *Procreation*, but being brought up in the greatest 'Ignorance, without hearing one word of 'Copulation, they know, by bare *Inspiration*, 'how to go about it ! Where the *Desire* of 'Children moves one to the *Act* of *Copulation*, the great *Pleasure* in the *Act* moves 'an hundred, I may say, (say you) a thousand, 'and that of both *Sexes* ! " This, Sir, I presume you, being a Friend to *Vertue*, put in to incite young and unexperienc'd Persons to search after imaginary and forbidden *Delights* in *Whoring*, that meeting with their
just

just *Demerits*, a *Clap*, they might apply to you for a *Cure* ! And lest *Nature* should not sufficiently *prompt* and *enable* them to be *Lewd*, you inform them (p. 49. of your *Appendix*) ‘ That your *Generative Drops* taken ‘ *inwardly*, and your *Liniment Virilitalis* used ‘ *outwardly*, *provoke* to *Venery* ; so that the *greater*, more *lasting*, and *substantial Erection*, ‘ and *Titillation*, is occasion’d, &c.” In short, you make *Anatomical Disquisitions* a *Pretext* for your *Bawdy Lectures* ; but alas ’tis a meer *Pretext* ; for the *Anatomical Parts* of your *Books* are perfect *Jargon*, *unintelligible*, and no more to the *Purposes* pretended, than would be so many *Stories* of the *Man in the Moon*. I therefore verily and sincerely believe, that all you have writ in relation to *Anatomy* was by you intended only to stimulate *Youth* to *Lewdness* ; Debauch their *Morals*, and prompt them to *vicious Courses* of *Life*, thereby to encrease the number of *Clapt Patients* : So that I conceive your *Appendix* well merits to be presented by the *Grand Jury* at *Hicks’s-Hall*, as being publish’d with an *Intention* to Debauch *Youth*, and, so far as in you lies, encourage *Vice* and *Immorality*.

N. B. Where I have used a ——— Mr. Martin used Words at length.

C H A P. IX.

A Character of the First Edition of Mr. Martin's Book; of which he has given his Approbation in Print.

§. I. **Y**OU have, Sir, (*pag. 148.*) this Passage, *viz.* 'The two or three Cases I am now going to relate, are *verbatim* from a certain Gentleman (I suppose one of the *Faculty*) that I should be glad to know; he has taken care that I should have the *Account* of them; but perhaps imagin'd not that I would take notice of them here. This I must say, they are *Remarkable*, he himself says *Surprizing*; and to his *Credit*, I must also say, he writes like a Man of *Learning* and *Parts*, but—— And I should have told the World his Name, and have paid him a Visit, to have thank'd him if he had been so kind to have communicated it to me." P. iii. of your Preface, you tell us, that in *March*, in the Year 1704. was published the *First Edition* of your *Treatise* of the *Venereal Disease*, under the Title (*p. ix.* of your Preface) of, *A True and Succinct Account of the Venereal Disease, &c.* And in *May* in the same Year, by a certain ingenious *anonymous* Author, was also publish'd a little *Stitch'd Book*, intitled, *Remarks upon a late printed Pamphlet*, which the Author calls, *A True and Succinct Account of the Venereal Disease, &c.* In a Letter to the Author of the said Account.

Account. Printed for *B. Bragg*, who now lives at the *Black Raven* in *Pater-Noster-Row*. Now the Three Cases related by you (p. 148, 149, 150, and 151.) I find *verbatim*, as you say, in the said little Book, intiled, *Remarks*, &c. p. 11, 12, 13, 14, and 15. And seeing, Sir, you have given your *Approbation* of that *Gentleman's Writing*, *Parts*, and *Learning*; I'll transcribe a little of that you have thus given your *Approbation* of, concerning your Book. He begins thus, *viz.*

SIR,

There came lately to my Hands a small *Tract* of yours, bearing in the *Front* a *specious Title*, *viz.* *A True and Succinct Account of the Venereal Disease*, &c. On which (having look'd it over) you must excuse me, if I take the *liberty* to make some few *Remarks*. And to deal plainly with you, 'bating the *Plagiary*, you are grossly *guilty* of, there is very little in the whole *Account*, that seems necessary to have been imparted. When Men *stumble* at the *Threshold*, they are told, *they shall have ill Luck*: I wish the like *Hap* betides you not. For I find, even in the very *Title-Page*, an other's Words *transpos'd*, and somewhat *diversify'd*, which you have taken from a *Chirurgick Apology*, printed some time since. You tell us, in your *Preface*, That you write not to instruct the *Learned*: And I am sure, I can't see where the *Ignorant* are to be better'd by
your

your *Information*. They are inform'd, indeed, that you are *Master* of a more powerful *Medicine*, to expel the *Lues* than has been yet discover'd; and, pray, what less are we assur'd of from those very *Empiricks*, against whom you *exclaim*. What reason have the common People to think, *Aqua Tetrachymagogon* inferior to *Aqua Tetra* (if you please) *Stericton*: They are both, I'm sure, hard Names, and I alike to seek for their *Etymologies*; nor do I see, for my part, why his *Electuarium Mirabile* may not do as great Feats as your *Electuarium Ignotum*; there is only this *difference*, the later has your *αὐτός ἐσθι*, the other his *ipse dixit*, for their *Vouchers*. You tell us of a way to get the *Infection* without *Carnal Copulation*, or *Hereditary Communication*, and that is (as you are pleas'd to word it) by putting *Rem in Re*. This, Sir, I am at a loss to make sense of, and tell you plainly, do not understand you: For doubtless, he who has thus far engag'd, tho' he retreats immediately, may in some respect, be said as truly to have had *Carnal Copulation* with a Woman, tho' there be no *seminal Emission*, as he that takes up his Quarters for a longer time, and that after *Ejection*. Proceeding now to a further *Examination* of your *Account*, I find the 17 and 18 Pages are taken out of *Wiseman's Observations*: You will say, perhaps, this is no *Plagiarism*, because you mention a late *Eminent Surgeon*; but as you give us no

Marginal Note, or *Characteristick Letter*, we are not only at a loss to know your *Author*, but can neither tell (very frequently) where you *take him up*, no more than where you *drop him*. Nay further, I can convince you, that for whole *Leaves* together, you have borrow'd (to use a handsome name for it) from the *Apologia Chirurgica* above-mentioned, without so much as hinting to us, that you have at all *transcrib'd*; which method of proceeding I must needs reckon *injurious*, and an *imposition* upon your *Reader*. The beginning of your second Chapter, from Page 24 to 27, is all *Transcription*; and what follows after, for several Pages together, is chiefly an *Eulogy* upon your own *Medicines*; which not knowing what they are, I hope you will pardon me, if I should suspect that there is *Anguis Latitans*. Your third and last Chapter, is made up of an *Invective* against the *Quacks*: And yet you are taking the same *method* that they do, *viz.* Extolling your own *Abilities*, and boasting of your *Arcana*; 'tis here that I find whole Pages, some *verbatim*, others with some little *variation*, transcrib'd from Mr. *Turner's Apologia Chirurgica*, which was printed many Years past. By this I find you were *streighten'd* for the making up your *Account*, which is every where *patch'd up* with other Men's *Relations*. Your *Notion* of an old *Gleet*, which you call a *Transparent Mucus*, engender'd in the *Prostates*, and which you tell us proceeds

proceeds from an *Ebullition* of the *Blood*, frothed into a *bilious scum*, thrown into the *genital parts*, and there condensed into a *yellow Fluor* : This, I say, is such a piece of *Physical Rant*, as I cannot refrain *smiling* at. The *Erection* of the *Penis* from an *Oleaginous Mucus* is of the same *strain*. Another pretty *Conceit* you have about the *overflowing* of the *Prostates* ; and the same *Jargon* is continued, in what you advance concerning the *Vesiculae Seminales* ; which if they happen to be *corroded*, you say, there must needs ensure such an *inundation* of the *Seed*, as in few days to bring on a *Dorsal Tabes* ; but if you had consulted the *Fabrick* of these *Parts*, you might have found that the *Shutter* at the *Extremity* of the *Urinary Ductus*, must likewise suffer, to facilitate this *Discharge*. I am come at length to your *Grand Steriction*, which, you say, has made so much *Noise* in the *World* : But I declare, setting aside the *Noise* you make your self, among all the *Surgeons* I meet with, I have never so much as heard of *you*, or your *Steriction* either. If you could afford to give away your *Books*, (for I am sure they are a dear *Purchase*) and had told us you are to be spoken with from *seven* till *eleven* in the *Morning* ; and from *two*, till *nine* at *Night*, I should deem it one of the most pompous *Empirical Invitations* that I have met with. If in the *business* of *Generation*, you can go no further than what has been discover'd already ; or

if you design, (*viz.* in your *Appendix*, the *Contents* of which were in that *First Edition* of your *Book*,) to exceed *Venette* in nothing but *Smut* and *Obscenity*, you had better remain silent: Otherwise you will scarce spoil the *Sale* of *Aristotle's Master-piece*, tho' you publish something more likely to *Debauch* and *Corrupt* Youth.

To all this, Sir, you have made no other *Reply*, but that, to the *Gentleman's Credit*, you must say, he *writes like a Man of Learning and Parts!* Which, in my *Opinion*, is an *acknowledgment*, that all he *charges* you with, (*viz.* *Plagiary*, *Quackery*, *Ignorance*, &c.) is *Truth!* A part of which only, for *Brevity's sake*, in *Excerptions*, I have *transcrib'd*, and refer the *inquisitive Reader* to the *Book* it self (sold by *Mr. Bragg*, Price 6 *d.*) for the rest. Upon the *Publication* of these *Remarks*, you did, indeed, change the *Title* of your *Book*, drop your pretendedly famous *Sterifon*, and corrected the gross *Errors* the *Gentleman* therein inform'd you of. Notwithstanding which, it can't, I conceive, be deny'd, that the best that can be justly said of the *Sixth Edition* of your *Book*, is, that 'tis a meer *Fardel* of *Heterogeneities* amass'd together, *Mountebank-like*, purely to *abuse* your *Betters*, and to *amuse* the *unwary* and *unthinking* part of *Mankind*. Not, Sir, that I suppose you sufficiently skill'd in *Chirurgical Operations*, to commence *Mountebank*; but induc'd thereto by your *Excellent Books*,
I do

I do really suppose you the fittest Man in Great Britain, to make a *Mountebank's Spokesman* of; get but your own *Books* by Heart, and you'll be compleatly equip'd for that *Employment*, and if Sir W—— R—— will please to take you into pay, Sir W—— m the *Mountebank*, keeping one *Coach*, and you his *Chirurgical Orator*, another: I can but smile to think what a *Taring Show* you Two wou'd make in a *Country Market-Town*: Besides, you would save Sir W—— the charge of a *Fidler*; and make *admirable Sport*, by *frisking* and *gingling* it about on the *Stage*, with your *Venus Morris-Dancer's Bells*, just now mention'd!

I will conclude with the following Proposal, viz. That if the Learned Dr. Greenfield, who (you pretend) is your Friend, or any other Gentleman of the College of Physicians; or any Surgeon of the Society of Surgeons, London, (not excluding Mr. Green of Tuly-street, your Master) can and will, from what is contain'd in the Sixth Edition of your Treatise of the *Venereal Disease*, and its Appendix, produce any one unanswerable Argument, to prove you either more Learned, or better Experienc'd in either the *Latin* or *English Tongues*, in *Logick*, *Rhetorick*, *Philosophy*, *Physick*, *Surgery*, *Anatomy*, *Chymistry*, *Pharmacy*, *Clap-Curing*, or *Pox-Preventing*, than are some of those Persons you have in those Books stigmatiz'd with the name of *Quack*, &c. I will for his so

H 3

doing,

doing, treat him with a Bottle of *French Claret*, and a *Roast Capon*, and will admit your *dear, worthy, honour'd, highly, and justly esteem'd* Self to partake of the Entertainment. And till then *dear, honour'd, worthy Jack*, fare thee well.

A POSTSCRIPT to the Reader.

§. 1. **L**EST it should be apprehended that I have too sharply or unjustly reflected on Mr. *Martin* in my First and Second Chapters, for his calling *Mercury Sublimate* an *Admirable Medicine*, and pretending to have given it with *wonderful Success*; I think fit to add a few Words more on that Subject. Mr. *Martin's* whole Paragraph (p. 303.) runs thus; *Viz.*

Mercurius Sublimatus Corrosivus is an admirable Medicine, and has been given by me with wonderful Success; yet unless with a particular Menstruum prepar'd, and after a particular manner administred, is of dangerous Consequence.

§. 2. As to the Preparation of *Mercury Sublimate*, whether the common Method of Grinding the *Quick-silver* (in order for its Sublimation) with the *Salt, Nitre, and Calcin'd Vitriol*; or the dissolving it (to the same End) in a particular *Menstruum* (as Mr. *Martin* mentions;) that is, in *Spirit of Nitre*,

tre, and Spirit of Salt, be pursu'd, it matters not, the Result will be the same: And the Mercury Sublimate, produc'd by either Method, will in every respect be of the same Nature and Qualities; and will be productive of the same Effects.

§. 3. Mr. Martin's particular Manner of Administring it (whether in Bolus, Pills, &c.) I know not: That is one of the Secrets that he will not reveal, lest he should make other Men (p. 104.) as wise as himself! But I assert (and I appeal to all the Learned Physicians in London, for the Truth of this Assertion) that let Sublimate Corrosive be administred after any particular manner whatever, without first abating the Concentration and Keenneß of its Acids, and altering the Texture of its Particles (which being done 'tis no longer Sublimate Corrosive) even the smallest Dose thereof will be poisonous; nay the Quantity of a few Grains thereof will be murderous! Commend me, says Dr. Harris, in his Pharm. Anti-Emp. p. 108. to those Bold Fellows, who can venture to give a Grain of Sublimate Corrosive in the Pilulæ Barbarossæ, as if not Mercury, but a Mercurial Poyson, were to be the Antidote of the venereal Poyson!

§. 4. But you'll say, perhaps, Mr. Martin, before he administers it, does, tho' he has not so told us, add to it some Ingredients that abate the Keenneß of its Acids, alter the Texture of its Particles, divest it of its venomous Quality, and render it fit for internal use:

use: I answer; By the Addition of proper Ingredients, *Mercury Sublimate* may be converted into good, safe, and salutary Medicines. *Lemery*, p. 208, and p. 250. of his *Course of Chymistry*, teaches how to convert it into a *Red Precipitate*; and into a *White Precipitate*; both which he allows to be used internally. *Mynsicht*, p. 20. of his *Arma-mentar. Medico-Chym.* makes thereof a Preparation that he calls *Turpethum Minerale verum*; to which he ascribes wonderful Vertues. *Mercurius Dulcis* is made by grinding *Mercurius Sublimatus Corrosivus*, and *Argent. Vivum* together in due Proportions, and then several times resubliming that Mixture. In the *Pharm. Bateana* we have an *Aqua Salivalis*, which is a Dissolution of *Mercury Sublimate*, and some other Ingredients, in *Fountain Water*. *Mr. Wiseman*, in his *Treatise of Surgery*, p. 494. has something like it. But these and the like Medicines, tho' made of *Mercurius sublimatus Corrosivus*, are not *Mercurius sublimatus Corrosivus*; which differ from all other Mercurial Preparations as well in the Quantity and Quality of its imbody'd Acids, as in the particular Texture of its Particles: And whenever *Mercurius sublimatus Corrosivus* has any Ingredient whatever added to it, that alters either the Quantity or Quality of its Acids, or the Texture of its Particles; as it may then probably cease to be poisonous, so it also then ceases to bear the name of *Mercurius sublimatus Corrosivus*; thus, for instance, being

being mix'd and sublim'd with fresh *Mercury*, 'tis call'd *Mercurius sublimatus Dulcis*; when dissolv'd in Fountain *Water*, that Mixture of *Mercury sublimate* and *Water*, is call'd *A Dissolution of Mercury sublimate*; or, if you please, *Aqua salivalis*. Thus it remains a firm Truth, that *Mercurius sublimatus Corrosivus* may (by a skilful Hand) be converted into a great variety of good, safe, and salutary Medicines; yet is it self (and so will be, as long as that Name can properly be apply'd thereto) a very dangerous, deadly Poyson!

§. 5. Mr. *Martin*, speaking (p. 302.) of some Empericks who pretend (as he relates of them) to cure any sort of a Pox, with five or six Doses of *Mercury præcipitate Corrosive*, says, *He thinks Hanging is too good for such that matter no more running the Risque of their Patients Lives!* If that be Truth, what does Mr. *Martin* merit, that no more values his Patients Lives, than boldly to adventure the giving *Mercurius sublimatus Corrosivus*, which is, at least four fold more poisonous? But, he says, he administers it after a particular manner forsooth! And why may not they so do, as well as he? I know of none Excuse for him, but that of Poor Robin the Almanack Maker, viz.

*When we judge others we'd have them halter'd ;
When we judge our selves the Case is alter'd !*

§. 6. But

§. 6. But admitting that he gives *Mercury sublimate* mix'd with some Ingredients, that so alter the *Texture* of its *Particles*, and take off the *Keenneß* of its *Acids*, that his Patients, instead of being *poison'd*, do receive *Benefit* thereby, (which is, as I conceive, the most favourable Conjecture the Matter will admit of) then, (1.) He calls that Medicine *Mercury sublimate*, which ought to bear some other name: So that, altho' that *Mixture* that he uses may be safe and useful; yet *Mercury sublimate*, that he extols, may still be a *deadly Poison*; and he, meritorious of a Hal—r for praising it. For (2.) He tells us p. 438.) 'That he judges of *Authors* according as he, by *Experience*, finds 'them consonant to *Truth*.' Now we'll suppose that some other Persons (*tho' I hope not many*) may pursue as ignorant Methods of Practice as he does: And he having thus call'd *Mercury sublimate Corrosive*, an *admirable Medicine*, and affirm'd that he has given it with *wonderful success*; how does he know, but that some young Practitioners may be thereby encourag'd to try *Experiments* with it? And if they thereby *Murder* their Patients; Or if some foolish Pox'd Persons (for his Books are dispers'd amongst the Mob) should from thence take *Encouragement* to try therewith (as a Gentleman he mentions (p. 156.) did with another Medicine to cure themselves, and so murder themselves (and how do we know that some of the many Self-

Self-murders we have lately heard of were not of that kind !) in either of these Cases ; will not he be necessary (in the Eye of Heaven) to such Murders ? That is, if he thus extols *Mercury sublimatus* it self, and then, in stead thereof, uses some Preparation that ought to be call'd by some other name. To conclude ; If Mr. Martin, or any Body for him, can vindicate *Mercurius sublimatus Corrosivus*, whilst it remains *Mercurius sublimatus Corrosivus*, to be an admirable Medicine fit to be given internally, in expectation of wonderful good success, *ille erit mihi magnus Apollo* ; But until the Publication of such a Vindication I shall make bold to proclaim it a dangerous and deadly Poyson ; and hereby caution all Persons, as they value their Lives, to take care what Dealings they have with *Mercury sublimatus*, and with ignorant Quacks that use is in their Practice.

§. 7. I have, Reader, in Chap. IV. given you some Reasons inducing me to believe Mr. Martin's infallible Preservative (as he calls it) to be a meer Sham to get Money. Inow will inform you what I conceive this infallible Liqueur really is. Pag. 61. he tells you, from a certain Author, as he pretends, ' That the Curtezans at Venice, immediately after they have had to do with an infected Person, make Water, and with it bath the Privy Parts for a small time ; which they experimentally find does preserve them from all manner of Venereal Infection, ' in

‘ in so much that they make no scruple to
 ‘ converse with Persons, *tho’ never so much*
 ‘ *Pox’d:*” The Men, he tells you, use the
 same; but he concludes, by informing you,
 That *this will not do in England.* Now,
 Gentlemen, you’ll all own, that an *Honest*
Woman’s Piss, is far preferable to an *Whore’s*
Piss; if therefore *Whore’s Piss* be a almost
 infallible *preservative* at *Venice*, why should
 not an *Honest Woman’s Piss* be altogether so
 in *England*? This makes me suspect that
 Mr. Martin’s infallible *Preservative*, is only
 his *Wife’s Water*. If so, I advise you to let
 his *Preservative* alone, and to seek for pure
Maid’s Water, (if you can get it;) for doubtless
 pure *Maid’s Water*, in *Virtue* and *Excellen-*
cy, as far excels an *Honest married Woman’s*
Water, as that does a *Common Whore’s Water*.

§. 8. I must also inform you, *Reader*,
 That this small *Traët* had appear’d in the
World, above ten Days sooner than it does,
 had I not been inform’d that Mr. Martin,
 hearing it was in the Press, *threaten’d me*
hard concerning it. That therefore those *Gent-*
lemen, who shall be my *Readers*, may have
 a true *Idea* of the Matter, and may plainly
 see that I have not treated my *Antagonist*
 more severely than he merits; I’ll relate
 the *Occasion* of my taking this notice of his
 (as he’d have the *World* believe) excellent
Performances. In *March 1704*, was publish’d
 the First Edition of Mr. Martin’s *Treatise*,
 wherein he was pleas’d to tell the *World*,
 that

that I (who then liv'd near *Tom's Coffee-House, Ludgate*) was a Country-Barber, &c. there-
 by insinuating my *Incapacity* to cure the *Vener-
 eal Disease*. By Mr. *Bridge*, a Printer, then
 living in *St. Austin Fryars*; I sent him word
 (and Mr. *Bridge* afterwards assur'd me he
 did the Message) of the *Mistake*, and I then
 only desir'd, that in case his Book (which
 then was very improbable) should bear a
 second *Impression*, that *Passage* might be left
 out; instead of which, in the said second
Impression, he tack'd another *false Story* there-
 to, pretending it to have been told him,
 by God knows who of a *Patient*, who, as he
 pretends, was in such a *Rage*, that he fre-
 quently said, *He should never dye in Peace, till
 he was reveng'd of that Villain, Rogue, &c.*
 meaning me, the *Author* of this. I about
 that time, viz. the Year 1705. was by some
Domestick Misfortunes, diverted from giving
 him then that *publick Rebuke* I otherwise
 should have done. From that time I never
 saw any one of one his *Books*, until *Janu-
 ary* last, when I bought his *Sixth*, and, as
 yet, last *Impression*, and finding that so very
 replete with false *Latinisms*, false *English*, and
Nonsense, I fear'd the *Printer* had been in the
Fault, so I borrow'd the *Fifth Impression*, but
 could not procure any of the former. But
 comparing the *Fifth* and *Sixth Editions*, I
 soon perceiv'd the before-mention'd *Faults*
 were the *Authors* own, not the *Printers*. I
 likewise found the two before-mention'd

I

false

false Reports concerning my self still continu'd, in the 252d Page of this his *Sixth Edition*. But I defie Mr. *Martin*, and all the *World* besides, to make it appear, that I ever acted the part of a *Rogue*, or *Villain* towards any one Person, on one account or another ; or that I ever impos'd on any one Person, or attempted to make that, concerning *my self*, or *Circumstances*, to pass for *Truth*, that was not so: Nay, if Mr. *Martin* can prove that I ever impos'd on the *World*, tho' but in so *trivial* a Matter, as is that of putting my *Name* in *Capital Letters* in the *Title Page* of a *Book*, of which I neither am the *Author*, nor am capable of so being, let him call me *Capital Impostor*, *Cheat*, *Rogue*, *Villain*, or what he pleases!

§. 9. I own I have the less reason to be disoblig'd with Mr. *Martin*, in that he has taken much the same freedom with other Persons, nay, in effect, with all *Physicians* and *Surgeons* ; for he has, as you've seen in Chap. 7. given you a great many pretended *Instances* of the *ignorant* and *unsuccessful Practice* of *Noted Physicians*, *Physicians in Vogue*! *Eminent Surgeons*, *Old Surgeons*, *Surgeons* that make no small *Figure*, &c. Now the generality of the *People* observing all these *Instances*, can do no less than suspect all the *Physicians* and *Surgeons* of the *Town*, because they are told in print, that such *ignorant*, *dangerous*, and *unsuccessful Practicers* are amongst them, but are not told the particular Persons

sons. *Latet dolus in generalibus*, says Mr. Martin, p. 90. that is, the R——ry lies conceal'd in the universality of the Accusation. He that says there are some, whom he will not name, of such or such a *Society* of Men, guilty of such or such a *Crime*, altho' he actually accuses no particular Person, yet he effectually brings a *Disreputation* and *Suspicion* on the *Society* in general, and on every particular Person thereto belonging; for no Man can be assur'd which Person is not the Person intended. When therefore the common *People* want *assistance* (in *Venereal Cases* at least) what can they do less than apply to Mr. Martin, who has been so kind as not only to inform them of his (pretended at least) *Learning*, *Skill*, *Honesty*, *Care*, *Honour*, &c. but has also caution'd them against the *Ignorance*, *Quackery*, *K—very*, *Unsuccessfulness*, *Negligence*, &c. of the generality of other *Practitioners*, even from the *highest* to the *lowest* degree.

§. 10. Yet Mr. Martin pretends (p. 221.) to discharge to *Rich* and *Poor*, an honest *Conscience*, doing by all as he would they should do unto him. But he there, I know, speaks of his *Patients*; not of those who may take *Patients* from him! His *Pretext*, I know, is, that the *People* may not, by *Quacks*, be cheated of their *Mony*: But, by his favour, this I take to be a meer *Imposition* on the *Credulity* of undiscerning *People*; for he brings the noted, &c. *Physicians* and *Surgeons*! His

real *intention*, doubtless is, that when *occasion* be, he, not others, may take the People's *Mony*. And if so, altho' he does not *cheat* the People of their *Mony*, (which whether he does or not he knows best) yet his preventing, by false and scandalous *Reports*, other Skilful *Practitioners* having that share with him, they otherwise would have, I believe any *honest Man* will allow, is *cheating* them; and whether he that *cheats* *Practitioners*, is not as much a *Vil—n* as he that *cheats* other People, he may, if he please, ask Mr. *Stephens*, who is a *Lawyer*, and, I believe an *honest*, as well as *ingenious Gentleman*; but, as a *Friend*, I advise him not, in this Point, to consult the *Person* that advis'd him to put *Discere quæ pudit scribere jussit*, &c. in the *Title Page* of his *Appendix*; tho' that *Gentleman's* imposing on him therein, was doubtless a *pia fraus*, and done with an honest *design*, viz. That the World might see what an *illiterate Fellow* he is. And that the Proverb is true, viz. *That Ignorance begets Impudence*. P. xvi. of his Preface, he makes the loss of *Honour* and *Reputation* equal to the loss of *Life*; his Words, quoted from the *Dispensary* (for like a *Starling*, he sings often, but has no Song of his own!) are these; *Viz.*

*When Honour's lost, 'tis a Relief to die;
Death's but a sure Retreat from Infamy.*

But if *Slander*, raising and spreading false and
scandalous

scandalous Reports, concerning Persons not meritorious thereof, be a *Crime* equivalent to *Murder*: What does he *merit* for telling the *World*, five Years together, in about 6000 of his *Books*, that I, of whom he knows no ill, am a *Villain*, *Rogue*, &c? Or how can he, who pretends to so much *Honour*, *Generosity*, &c. Now threaten me, for having taken this Pains to answer his *Books*, purely to demonstrate to the *World*, that I am not the Person he has falsely represented me to be, but am superior rather than inferior to himself in *Skill* and *Learning*; nay, if I could demonstrate, that that *Character* he bestows on me and others undeservedly, is altogether his own; he ought not to be in the least *displeas'd* with me, but to *reflect* on his own *Conduct*. He makes the loss of a good *Name*, equal to the loss of *Life*: I'm sure 'tis equal to the loss of *Wealth*. And that Man that spreads false *Reports* of any *Man*, designedly to prejudice his *Reputation*, will never, by me, be thought more *honest*, than he that *breaks* into another Man's *House*, and robs him of his *Goods*. But by the *Pablication* of this I hope to make my *Vindication* almost as *publick* as the *Reproaches* he has unjustly cast upon me. And if Mr. *Martin's Reputation* receives a *Shock*, as perhaps it may, by my justifying my self, and, in order thereto, exposing his want of *Learning*, his *Errors*, *Designs*, and *Impositions* on the *World*; he must look at home for the *Cause* thereof. Names to be gi-

ven to *none* but to those that merit the *Gallows*, he has bestow'd on me, and that without the least *Provocation*; but *ill Language* is his *Talent*, not mine. Methinks, when ever a Gentleman uses it, it makes him look as if he were only a Porter dress'd up in a Gentleman's Cloaths. The having *Lex Talionis* on my side has not indu'd me at all to call *Names*. Nay, I have not so much as once, to my Knowledge, call'd Mr. *Martin* by his belov'd Word *Quack*; I call it his belov'd Word, because I observe he can scarce write a Line without *hawling* it in even by *Head* and *Shoulders*. I dare engage, that Word is not so often to be found in all the Books he has in his *Library*, as 'tis in his single *Treatise*. *Quack, Quack, Quack*, is his continual Cry! But there is a certain Gentleman, about this time, making very great hast for *England*, who, in this respect may, I humbly conceive, be a very fit *Companion* for the worthy, honour'd Mr. *Martin*, I mean Mr. *Cuckoo*; for this Gentleman call'd Mr. *Cuckoo*, can cry *Cuckoo, Cuckoo, Cuckoo*, as fast, and with as tunable a *Voice*, as Mr. *Martin* can cry, *Quack, Quack, Quack*. And all the *World* knows, that whenever Mr. *Cuckoo* does talk, he talks of himself! Chap. iii. I have made the Word *Quack* Synonymous with the Word *Empirick*. And an *Empirick*, being a *Medicinal Practitioner*, that depends on *Experienc'd Medicines*, I see no *Harm* in the *Term*. A Sect
of

of *Physicians* was once, under that *Title*, of great Repute in the *World*. The Learned Men of this Age indeed decline *jurare in verba Magistri*, and *Philosophize* only on *Mathematical Principles*, and attempt from thence to account for whatever appertains to the the *Animal Oeconomy*, the *Operations* of *Medicines*, &c. Yet I believe there is not that *Physician* in *London*, that will reject the use of a *Specifick Medicine*, that he by *Experience*, knows will seldom fail to cure *this* or *that Disease*, altho' he can't account for its so doing; and altho' he knows the using thereof is *Empirism*. But the Book call'd *Gazophylacium Anglicanum*, gives the *Etymology* of the word *Quack*, and says that it's of *Dutch Original*, and signifies a *frivolous and vain Tatler*; whether Mr. *Martin* be a frivolous vain *Tatler*; or whether there be any, or how much, or any thing besides, *frivolous vain Tatle* in his *Books*, let others judge.

§. II. I have not been six Weeks, at leisure moments, huddling this *Tract* up for the Press, it ought therefore to be excus'd if it falls short, as I hope it does not much, of the nice *Correctness* of Mr. *Martin's* Elaborate *Piece*, that he has, in five Years time, six several times corrected and amended, and of his *Appendix*, which, as appears by his *Preface*, he has been sixteen Years in bringing to *Perfection*. But I declare positively, I have not *intentionally* done Mr. *Martin*

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in the least *Injustice* : Yet if, through *Haste* and *Inadvertency*, any *Word* or *Expression* has slip'd my Pen, to the *prejudice* of his *Reputation*, and of which he not deserving, on due notice, I'll make any reasonable *Satisfaction*. If I have advanc'd *Erroneous Notions* (as probably I may, for I'm but a Man, and of the lower *Class* too, and allow'd my self but little time to think) let him reply, detect my *Errors*, and make them *publick*. But let him not *threaten* me, till he has a *just Cause*, which as yet I do conceive he has not. If he'll *publish* a Book, any Man in *England* is at liberty to answer it, that can. But I should never, in all *probability*, have made use of that *liberty*, had he not laid me under the before-mention'd *Obligation*, (*i. e.* for my own *Vindication*) so to do. Or had I given him an *Answer*, I should not have taken altogether the same *Measures* I now have done.

§. 12. Of what *Nature* Mr. *Martin's Menaces* are, I know not, nor am I very *solicitous* ; he was, as you've seen, the *Aggressor*, and what I do is but *Se defendendo* : For a Man's *Reputation*, as well as his *Person*, ought to be defended. Mr. *Martin*, I know, wears a *Sword*, and so do I too, and did when he wore a Blue Apron. But as the *Pen*, not the *Sword*, began this *War*, so, I believe the *Pen*, not the *Sword*, must decide it. For I apprehend my *Antagonist*, and I shall both be better advised than to run the
bazard

hazard of being *murder'd* by, or *hang'd* for each other. If any thing of that *Nature* ever happens, I assure him, as he was in this *Case*, so he shall in that, be the *Aggressor*.

§. 13. But I rather apprehend Mr. *Martin* intends some *Prosecution* (not in *Chancery*!) for *Defamation*, in case any thing in my *Book* will admit thereof: But as I have conscientiously used all the *Caution* that I well could, not to do him any *Injustice*, so I hope he'll find no *Pretext* for such a *Litigious Prosecution*. But admitting that some *Word* or *Expression* in my *Book* should be *Actionable*, ought not Mr. *Martin*, after having thus for five Years together proclaimed me, in 6000 of his Books, *Rogue*, *Villain*, &c. to be *asham'd* to flee to such a mean *Subterfuge*, as an *Action* for *Scandal*, or a *Citation* into the *Spiritual Court*? However, as I have I hope, neither given him just *Cause*, nor *Opportunity* for such a *Prosecution*, so I fear him not. But do hereby assure you, *Reader*, That if any thing of that *Nature* happens to me: Or any thing (through Mr. *Martin's* means, or suspected so to be) contrary to *Her Majesty's Peace*, (as to a certain, if I'm rightly inform'd, *Bankrupt Quaker*) whatever happens to me one day, if I remain alive, and capable of writing the *Story*, and sending it to a *Printer*, the *Town* shall be fully acquainted with it the next *Day*; and so from time to time, as the *Matter* goes forward. Nor shall my own *Law Story* come alone. *Verbum sat*

ſat ſapienti. I had, I verily believe, cur'd near a thouſand Perſons of the *Veneral Diſeaſe* before he pretended to that *Buſineſs*, (any otherwiſe than keeping an Apothecary's Shop, &c.) And I believe what is contain'd even in this little *Phamphlet*, will *demonſtrate*, that I underſtand what belongs to the *Veneral Diſeaſe* and its *Curation*, as well as Mr. *Martin*, if not ſome little matter better.

§. 14. But, perhaps, after all, Mr. *Martin*, whatever the Words he uſed might import, might not intend to threaten me at all! And for this *Surmize*, Reader, I'll give you my *Reason*; which is, That I find he is very apt to miſtake the meaning of ſuch hard *Engliſh Words* as are deriv'd from the *Latin* and *Greek Tongues*, and oftentimes to uſe one Word inſtead of another. Thus (p. 105.) he ſays. 'If a *Gonorrhæa*, after a 'Purge or two wholly ſtop of it ſelf, the 'unwary *Practicer* preſently with boldneſs 'denounces a Cure.' Now to *denounce*, is to *proclaim in a threatening way* what one will hereafter do, and can't relate to Matters paſt: So that to *denounce* a Cure, is to *threaten* hereafter to effect it, not to *proclaim* it already done. You have it p. 126. of his Fifth Edition. So (p. 139.) he tells you, The *Veneral Diſeaſe* may be gotten without the *Ejection* of Seed into the Woman's Body. That is, the *Veneral Diſeaſe* may be gotten without caſting Seed out of (for ſo *Ejection* denotes)

denotes) *the Woman's Body into the Woman's Body!* This you have p. 47. of the Fifth Edition. His calling a *lustful Man*, a *Virago*: *Hermaphrodites*, *Amphibious Creatures*; the *Moon*, an *Element*, &c. you've seen before, viz. p. 38, &c. Now in these places, 'tis apparent that he did not mean what the Words he used, import. And so tho' the Person that related the *Matter* to me thought Mr. Martin threaten'd me; yet he, *Good Man*, might have no such Intention! And this almost makes me afraid that I may have charg'd him with *Ignorance* in some Matters, that he does really very well *understand*, only was so *unfortunate* as to use Words that (tho' *English*) were not only not *expressive* of his *Intention*, but were of a direct contrary *Signification*: Why truly, *Gentlemen*, if the Case be thus, I heartily ask his *Pardon*; however, I'm not herein to *blame*, for I publicly declare, I was not his *School-Master*; and had I so been, I'd have advis'd him (and so, as a *Friend*, I here seriously do) whenever he meets with any *scarce-intelligible Words*, such I mean, as are deriv'd from *Heathenish*, *Antichristian Latin Words*, to consult a *Dictionary*, and see whether they have really any, and *what* signification, before he uses them.

§. 15. One *Conjecture* more concerning his threatening me, and I hope this may be the *Truth* of the Case, viz. Probably he might threaten to pay me a *Visit*, and *return me Thanks*, for thus *pointing at his Errors, Mistakes*,

stakes, &c. And now, *Reader*, I'll inform you on what I ground this *Conjecture*, viz. *Mr. Martin* publish'd the First Edition of his *Treatise* in *March 1704*. Soon after came out a small Book of *Remarks* thereon by an *Anonymous Author*, as you've seen at large in *Chap. 9*. That *Gentleman* detected some few *Slips, &c.* *Mr. Martin* made no *Reply*, (that I ever heard of) but having an *occasion* to borrow four or five Pages or so, from his *Antagonist*, he tells us (*p. 148.*) 'That those two or three Cases (so borrow'd from his *Adversary*) are *verbatim* from a certain *Gentleman*, to whose *Credit* he must say, he writes 'like a Man of *Learning* and *Parts*: And 'that had the *Gentleman* been so kind as to 'have let him know his *Name*, he would 'have paid him a *visit* to have thank'd him." Now *Mr. Martin* having been thus *complaisant* to a *Gentleman*, who had not the *Civility* to let him know who he was, and where he lives; I'll take it for granted, that he'll not act the part of a *Russian* towards me, nor deport himself otherwise than as becomes a *Gentleman*. Let him remember, that 'tis now about five Years since he has intitled me the *Country Barber*, yet this is the first time that I've presum'd to trim his *Honour*; and if I've not done it now to his *Satisfaction*, if he pleases to continue me in my *Barbership*, I'll do my best, from time to time, to amend my *Hand*; And shall only request, that he'll not be so *ungenteel* for the *future*, as to call his own dear *Country Barber*, Villain, Rogue, &c.

A SCOURGE

A
S C O U R G E
FOR A

Conceal'd Quack,

Who calls his BOOK

The Charitable Surgeon,

And Himself T. C. Surgeon.

WHETHER the Author of this Book be a Surgeon, or a Soap-Boiler; a Taylor, or a Tinker, I neither know, nor shall I concern my self; but the Treatment that his Book demonstrates to be his due, I shall, as near as I can, afford him.

§. I. THE Title of this Book, viz. *The Charitable Surgeon*; or the Best Remedies for the Worst of Maladies, reveal'd; imports a full and plain Discovery of Remedies, for
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the *Good* of the *Publick*, especially the *Poor*: But this is only a *Sham*, to make the *Book* sell; for there's not one *Receipt* in that *Book*, which has not some one *Ingredient* of it conceal'd; and without this conceal'd *Ingredient* he tells us, p. 68, and 69. each of those *Medicines* will be ineffectual, and of no signification to the *Purpose* intended: So that the first Sentence of the Title Page (like almost all the *Book*) is directly false.

§. 2. The *Book* begins thus; *Viz.* 'For many Years I have made divers *Experiments*, and try'd all the *Ways* and *Methods* recommended by all *Authors* that I could meet with, who had wrote of the *Venereal Disease*; and after some *Hundreds* of *Trials* in all *Constitutions* and *Conditions*; having the *Opportunity* by a continued *Series* of large *Practice*, find that the *Method* and *Medicines* hereafter prescrib'd, are the *surest*, *safest*, and *most expeditious Way* of *Cure*, of all the *Methods* that ever were by any made use of.' This, in order to make the *Medicines* sell, is, indeed, a brave *Flourish*; but it has one small *Fault*; which is, that it is not *Truth*: As you will easily conceive from the following *Considerations*. Let us suppose that there are 500 (and there certainly are a great many more) *Authors* to be met with, who have treated, more or less, of the *Venereal Disease*; let us also suppose that these *Authors*, one with another, have 30 several *Prescriptions*, differing in some
Parti-

Particulars from each other, 500 multiply'd by 30, makes 15000 *Prescriptions*; each of which our *Author* must have used some *hundreds* of times; we'll suppose 300 (for where the Word *some* is used, fewer than *three* can't be intended;) now we must multiply 15000 by 300, this Multiplication produces the Number 4500000; but this is not all, for he has try'd all these *Prescriptions* not only some hundred times, but in all *Constitutions* and *Conditions*. Now I presume any *Physician* will admit, that amongst *Venereal Patients*, 'tis not usual to find one in five (nor indeed one in fifty) who shall be of the same *Constitution* and *Condition*; that is, of the same *Age*, *Sex*, *Habit of Body*, and in the same manner *affected* with the *Distemper*: I therefore multiply 4500000 by 5, and this Multiplication produces the Number 22500000, that is, twenty two Millions, and five hundred Thousand *Patients*. Sir *William Pettus*, in his *Essay* concerning the *Multiplication* of *Mankind*, Printed in the Year 1686. computes the Number of *People* (*Infants* and all) in *England* and *Wales* in the Year 1682. to be about seven Millions and four hundred Thousand. So that it seems our *Charitable Surgeon*, T. C. has (only in trying Experiments) cured more *People* of the *Venereal Disease* than three times the number of *Inhabitants* of all *England* and *Wales*! But to drop this way of *Arguing* (which only proves the *Impossibility* that

the Matter asserted can be true) I will suppose that T. C. has twenty or thirty Books that treat of the *Veneréal Disease*, if he has, and he, as he says, has try'd all the *Methods* and *Medicines* recommended by all those *Authors*, he certainly is the only *Surgeon* (Mr. Martin excepted) in *England* that has acted so much like a scandalously ignorant *Quack*. A *Physician* or *Surgeon* that has a true *Knowledge* of an *Human Body*, and of the *Materia Medica*, will never hazard the *Ruin* of his *Patients* by such experimentizing of whatever *Methods* and *Medicines* he may meet with in *Authors*. But the *Notion* (as indeed is almost all the Book) is taken from Mr. Martin's *Treatise* of the *Veneréal Disease*, and may be found, p. 438. of the *Sixth Edition* of the said *Treatise*, where the said Mr. Martin assures his *Reader*, that he has not pass'd by one *Author* (no not so much as a *Pocky Song-maker* as his Book demonstrates) that ever wrote of the *Veneréal Disease*, that he knows of or could get for *Money*, but has examin'd them all as to the *Practick* part : And where he has by *Experience* found them consonant to *Truth*, he has subscrib'd his *Fiat* (for you must know *Latin* is as familiar to the Learned Mr. Martin as *English* is to a well taught *Parrot*) and rested ; where dissonant, he has rejected them, always allowing those *Methods* of *Cure* that were successful (the different *Temperaments* and *Constitutions* of the People
ever

ever being first consider'd) finding all along that common Saying verified, *Experience teaches*. So that it seems Mr. Martin has cured as many of the *Pox* as our *Charitable Surgeon* (perhaps just so many, and not one more!) that is, two and twenty Millions, and five hundred Thousand Persons ; *Heavens* bless him that he has not plagu'd us with (pretended) *Letters* from every one of 'em !

§. 3. This *Charitable Surgeon* (as he calls himself) has left with Mr. Curle (as his *Book* informs) fourteen *Clap-Medicines* to be sold, one whole *Pacquet* of which (probably not so good as a *Mountebank's* of 12 *d.*) at his *Prices* (with his *Book* and *Syringes*) comes to 3 *l.* 5 *s.* all which fourteen *Medicines* (leaving out his conceal'd *Ingredients*, probably not worth one *Farthing*) may (I'll engage) be had of an *Apothecary* for less than 10 *s.* If we allow him 3 *d.* for the conceal'd part of each *Medicine* (which I verily believe is six times more than it stands him in, and sixteen times more than 'tis worth) the whole *Pacquet* will come to about 14 *s.* for which he (out of meer *Charity* (makes you pay (because, p. 70. he presumes you to be *poor*) but little more than 3 *l.* and after you shall, in the forty Days that he advises you (p. 30.) to continue the use of 'em, have spent 20 or 30 *l.* in these *Paquets* (if you be not thereby cur'd, as 'tis an hundred to one you are not, if you

ail'd any thing) he charitably advises you (p. xiv.) to apply your self to a *Surgeon*: And that *Surgeon* will doubtless charitably laugh at your *Folly*, in purchasing *Medicines* prepar'd by a *Quack*, who is ashamed to let the World know who he is, or where he lives. A *Gentleman* almost spoil'd by his *Sham Preservative*, writ a Letter to this *T. C.* And *T. C.* writ in Answer, That was it to gain 100*l.* he could not see him, but advised him to apply to *J. M.* He tells you (p. 68.) ' That every one that shall make up these *Medicines* without the conceal'd *Ingredients*, will find them of another Colour, another *Taste*, another *Smell*, and of quite different *Operations*, than with the conceal'd *Ingredients*.' As to their Colour, *Taste*, and *Smell* (not knowing his conceal'd *Ingredients*) I can say nothing; but as to their being of quite different *Operations*, the *Affertion* is directly false: For his *Purgative Electuary* (p. 6.) without his conceal'd Part, will be *Purgative*: And his *Emetick Potion* (p. 19.) And his *Emetick Bolus* (p. 28.) will both of them be violently *emetick*, without his conceal'd *Anti-venereal Powder*. In short, every one of his *Medicines* (tho' perhaps they will be damn'd churlish, griping, troublesome, hazardous, and even perilous in their *Operations*, yet) they will have the same *Operations*, without his conceal'd *Ingredients*, that he assigns them to have with 'em. 'Tis true, in the *Venereal Disease*, without the conceal'd

Ingre-

Ingredients they are good for nothing : And with the conceal'd *Ingredients*, I verily believe a *Cart Load* of them will not cure either a *Pox* or *Clap*. He tells you (p. 69.) ' Each conceal'd *Ingredient*, like the *Spring* of a *Watch*, which sets all the *Wheels* a going, does so open the *Bodies*, exalt, and cause all the other *Ingredients* to exert their *Power* and *Efficacy* ; contend with, and conquer the *Disease*, that without them the *Medicines* will be *flat*, *dull*, and *useless* ;' This is, indeed, such *false*, as well as *flat*, *dull*, and *foolish* *Stuff*, that a *Boy*, who has serv'd but a *Year* or two to a *Chirurgical Apothecary*, though in *Tuly-street*, *Southwark*, ought to be asham'd of it : *Useless* I believe them to be, both with and without the conceal'd *Ingredients*, but they will, without the conceal'd *Ingredients*, be so far from being *flat* and *dull*, that by the *nimbleness* and *roughness* of their *Operations*, some of them would (as you know by *tryal*, and as every Learned *Physician* will allow, by viewing the *Prescriptions*, which are the most *ridiculous*, and the most *inartificially jumbled* together of any that I ever saw printed) put weakly *People* in *danger* of their *Lives*. But *Ignorance*, *Impudence*, and *Imposture* seem to be the only *Virtues* our (pretendedly) *old*, *dying*, *charitable* (he should have said *cheating*) *Surgeon* is indued with.

§. 4. If I am ask'd for what *Reason* I intitle the *Author* of this *Book* (who calls himself *T. C. Surgeon*) *Quack*; my Answer is ready, *viz.* Because the *Book* discovers its *Author* to be an ignorant, impudent, abusive, cheating *Medicaster*, who studies, under a Pretext of *Charity*, to *chouse* the *People* of their *Mony*, and keeps himself conceal'd to avoid the *Scandal* of such *Villany*. You are by him *cheated* of the very *Mony* the *Book* costs you, for you are deluded to buy it, by its being asserted in the Title-Page, that the best *Remedies* for the worst *Maladies* are therein *revealed*; which is directly *false*, for the *Remedies* (good or bad) are, as I observed above, every one *conceal'd*. And the whole *Book* being only recommendatory of his own *Hotch-potch* Mixtures, by him call'd *Medicines*, is not of one farthing value, unless you'll esteem it of worth, because in divers places, (as *Mr. Martin* has in almost all parts of his *Treatise*) he abuses some *Eminent Physicians*; and (p. 72.) he tells you, That *Quacks* go by divers Names. This, I apprehend, he speaks by *Experience*; for tho' he here calls himself *T. C.* that is, for all that I know, *Timothy Cheat-you-all*; time was (unless I'm much mistaken) he wrote himself *J. M.* Practitioner in *Physick* and *Surgery*; since that *J. M.* Surgeon; and, I know not but that, on a particular Occasion, he may have wrote himself *N. Fitzaberton*, M. D. as if he was a *Doctor* in *Physick*:

sick; But M. D. when it has relation to him, does not signifie *Medicinæ Doctor*, but *Medicinæ Deceptor*; and if he has (as he may for all that I know) translated a Book concerning *Flies*, out of *Latin* into *English*, he knows the meaning of those two *Latin Words*. He tells you in the beginning of his *Preface*, That (being *aged* and *weak*) he is retir'd into the *Country*: You may imagine into a *Garden*, for the *benefit* of the *Air*. And if the Proverb be true, *viz. The nearer the Church, the further from God*: Probably you may hear of him (by one *Name* or another) near some *Chappel*. The beginning of his *Preface* further intimates his having (by his *Practice*, *i. e.* Ch—ting) attain'd a *Competency*: Which, perhaps, capacitates him to jog it about in an *Hackney-Coach*, without its *Number tack'd* on the *Door*: And this puts me in mind of a *Kentish* Proverb, *viz. And what says Martin, Most Rogue, best Fortune*.

§. 5. He begins his *Preface* (as I observ'd before) by telling us, That *Age* and *Weakness* oblige him to a *Country Retirement* from *Practice*; yet (p. vii.) he tells us, That all these *Medicines* are prepar'd by his own *Hands*; (I hope not in a *Soap-boyler's Caldron*.) Nay, (p. xii.) he intimates, That he prepares large *Quantities* of them, for the use of *Soldiers, Sailors, &c.* So that he is retir'd from *Practice*, but is still in great *Business*! The troublesome and laborious *Pharmacennitick* part of
Practice

Practice he can well enough *dispense* with, but old *Age* and *Weakness* (*Death* being as he intimates, p. ii. at his *Heels*) will not admit his sitting in an *Easie Chair*, to hear an Afflicted Patient's Complaint, and to *dispense* and deliver to him such *Medicines* as shall (in each Case) be proper ! Physicians are often (I hope causlessly) charg'd with *Atheism* : This *Surgeon*, if such he be, certainly disbelieves the Being of a *Deity*, or he could never tempt *God*, by taking this *Method*, to *impose* on the Credulous, *cheat* the World, and make himself *Rich*.

§. 6. He presents you (p. 65.) with his *Grand Preservative*, (price 7s. and 6d.) which he there tells you, ' That a Man or Woman ' using it according to Directions, may, ' without *Fear* or *Danger*, ramble all the ' World over, and not scruple having to ' do with the *most infected Companion* that is." He claims a *right* (p. iii.) of *Prerogative* (as he foolishly words it) of thus putting it in the Patient's Power, to prevent the *Disease* ; having (as he says) never observed the like to be done by any other *Author*. Notwithstanding which, all that he has said, from p. 58 to p. 65. concerning this precious *Sham* of a *Preservative*, the Reader may find in the Sixth Edition of Mr. *Martin's Treatise*, from p. 60 to 65. in almost the same Words. But the *certainty* of a *Preservative*, can signify but little in encouraging *Whoring*, when Persons are old, feeble, weak, and

and *incapable* : Therefore, very often in the *English-Post*, particularly in that for *Friday, Feb. 11. 1709.* in the same *Advertisement* with with his *Book*, we are told of his *Gutta Cupidineæ, viz. Love-Drops* ; (Mr. Martin, p. 49. of his Appendix, has such a *Rarity*, which he calls his *Generative Drops*) that will, he tells you, enable the most *saturnine, frigid, old, and debilitated* Person, to perform strange things in *Venery* ! Seeing therefore, he can render all Persons capable of *Whoring* ! And can prevent their being *pox'd* by *Whoring* ! He ought doubtless to be highly esteem'd by all those (and none but those) that keep *Bawdy-Houses* ! But tho' he's so good at these Matters, he even owns his *Incapacity* in *Clap-Curing* ; for, p. 30. he orders his *Medicines* to be taken for forty Days, (which will be above 20*l.* Expence) yet he can't promise a *Cure* ; only advises you, p. xiv. if not in forty Days cur'd, to apply to a *Surgeon* ! First cheat you of your Money, then advise you to seek out for a *Cure* ! And how is it probable, that a *Quack*, who knows so little of the *Venereal Disease*, as to compare its *Infection*, as he does, p. 38. to *Glue* and *Bird-Lime*, should be capable of prescribing *Remedies* effectual for its *Curation* ? Will an *old Man*, when going out of the *World*, and after having attain'd (as he says p. ii.) a *Competency*, act at this rate ? And thus encourage *Lewdness* and *Debauchery*, to the *Ruin of Youth*, only to accumulate

cumulate a few more pence? Besides, his *Preservative* can't be such a *Preservative*; the *Nature* of the *Thing* will not admit thereof. And his *Guttae Cupidineae* are, I fear, not only *incitive* (as he would have 'em) to *Lewdness* and *Venercal Enjoyments*, but ruinous of *Health*, and of the *Constitution* of an *Humane Body*; especially if they be (as Mr. *Martin* owns his to be) a *Preparation* of *Spanish Flies*. And he, in my *Opinion*, can be none other than a Vill—n that merits a Wh—ing-Post; for thus even inciting People to *Lust* and *Whoring*, that he may have an opportunity to cheat them of their *Money*.

§. 7. He tells us, p. iv. his advanced Years sufficiently tell him, he must not expect long *Life*, which made him hasten the *Publication* of this *Book*, lest, if it should not have been done in his *Life-time*, another might not have had the *Thought*, or at least might not have been so willing to communicate so freely as he has done, for the *Good* and *Benefit* of the *People*, &c. What impudent *Stuff* is this, he having communicated nothing at all! Only leaves *Medicines* at a *Booksellers*, for their *Service*, that shall have so little *Wit* as to purchase them! But, p. 70. he had forgot that he is an *Old Man*, and that *Death* (which may be true enough, tho' he makes a *Jest* of it) is at his *Heels*; for there he tells us, That no *Man* in the *World* knows what these (*reveal'd*)
Medicines

Medicines are, but himself, nor shall for some Years at least. In troth, Mr. J. M. (Mr. T. C. I mean) a *Liar* should have a better *Memory*. He tells us (p. viii.) * That ' he leaves these *Medicines* with a *Bookseller*, ' rather than with an *Apothecary*, because ' an *Apothecary* might perhaps himself have ' seen the *Book*, and by that means know ' the *Occasion*, and so be more inquisitive ' than the *Patient* would be pleas'd with. As if a *Bookseller* should not, as well as an *Apothecary*, know the occasion of a Man's enquiring for *Clap-Medicines*, and Y——d Syringes. Did not the greatest part of the Book shew its Author a cunning *Knave*, this Passage, and some others, would induce a Man to think him a natural *Fool*.

§. 8. He tells you (p. viii. and ix.) ' He ' conceals the principal *Ingredient* in each ' *Medicine*, lest the *Apothecaries* should use ' the same *Medicines* disguis'd, at extrava- ' gant Prices, and so bring a *Disrepute* on ' the *Medicines* and their *Author*. But this is manifestly *false* and *irrational*; had he fully discover'd his *Medicines*, and had some *Apothecaries* used them in *Disguise* at very extravagant Prices, how could this have brought any *Disrepute* on him, whilst no Body knows who he is? Or, on his *Medicines*, whilst, by means of their *Disguise*, the *Patient* could not have known that they were his? So that, in this Point, his own *Folly* has effectually discover'd his *Knavery*.

§. 9. He tells us, (p. 70.) ' That the *Medicines* are so very *reasonable*, as scarce
 ' worth the *Trouble*; but that (p. ix. and x.)
 ' he is willing to take care the *People* might
 ' not be *impos'd* upon in the *Prices* of the
 ' *Medicines*, or have them ill made up.
 His *Emetick Powder* (p. 19) is this, viz.
 Take *Emetick Tartar* 8 Grains, *Carduus Water*
 1 Ounce and half, of his *Antivenereal Powder* 3
 Grain, Price 3 s. and 6 d. *Emetick Tartar*, is
 12 d. an Ounce; so that 8 Grains of that
 does not come to one *Farthling*; the *Carduus*
Water, and *Emetick Tartar* may be reckon'd
 at 3 *Half-pence*, the *Glass* an *Half-penny*; So
 that his 3 Grains of *Powder* are valu'd at
 3 s. and 4 d. If it was *Aurum Fulminans*,
 (the dearest *Powder* us'd in *Physick*) it would
 come to but 1 s. But I see no *Reason* to
 esteem his conceal'd *Powder* dearer than
Emetick Tartar. So that *Charity* obliges him
 (in his *old Age*) not to cheat his *Customers* of
 more than 3 s. and 4 d. out of 3 s. and 6 d.

§. 10. You'll say, if he sells his *Medicines*
 for just their *intrinsic Value*, how shall he
 live? And why may not he, as well as
 other *Practicers*, make (if his *Medicines* are
 good) a *moderate Gain* by what he does? I
 answer, He tells us, that he, having a *Com-*
petency, and being *old*, is retir'd from *Busines*,
 and now acts out of pure *Charity*; and to
 acquire even a *moderate Gain*, under a *Noti-*
on of Charity, is, in my Opinion, a meer
Imposition on the World, and a *Sacreligious*
Cheat.

Cheat. As to the *Goodness* of his *Medicines*, I have known them us'd, but never with good Success. The Poor, he tells you, (p. 70.) who have any thing of *Money*, may be supply'd with his *Charrrity-Medicines*; that is, at above 20 times their real Value: But as for them who are so poor, as that they can, on that *Occasion*, spare no *Money*, his *Charity*, for what I perceive, will permit them, for a *safe and effectual Cure*, to go hang themselves. From such *Caritable Surgeons*, good Lord deliver us.

POSTSCRIPT.

§. I. **U**PON my publishing the above written *Reflections* on the *Charitable Surgeon*, its learned *Author*, Mr. *Martin* of *Hatton-Garden*, as I then did, and still do suppose, in order to asperse me, and yet avoid making any *Reply* to my *Traſt*, caus'd an *Advertiſement* to be annex'd to that of the *Title* of his *Book*, and to be publish'd in the *News-Papers*, in the following Words, viz. N. B. No Notice will be taken of the ignorant Pretender, who lives, and gives Bills in the dark Passage in Milk-Street-Market. This its *Author* took for a very witty *Contrivance*, therefore caus'd it to be put every Day in the *News-Paper*, until the Publication of that *Advertiſement* that you'll find at p. 34. in the next part of this present *Traſt*, which

neither *Martin*, nor the *Charitable Surgeon*, (supposing them not to be one and the same individual Person) being capable of encountering, the learned and ingenious *E. Curll*, Bookseller, was consulted, and engag'd (*ejus Authoris gratiâ*) to assist in this mighty Affair; in his Name therefore on the 8th of April 1709, out came (answerable to the Wit and Education of its Authors) a most smart Advertisement, (which you will meet with at Page 42 in the next Part) wherein he generously promis'd me (whom to my Knowledge, he had not twice seen in all his Life) five Guineas, in Case I could English so many Lines of Latin; but when I had perform'd the Task, *E. Curll* (whether according to his accustom'd Honesty, I know not) refus'd to pay the Money, until oblig'd by Law; then indeed he, by his Attorney, paid not only the said five Guineas to my Use, but also 14 l. 2 s. and 6 d. Costs of Suit, to Mr. Thomas Carwood, who was my Attorney in that Cause. But I have not since heard of any Latin that he wants to have English'd.

§. 4. Soon after the Publication of the first Edition of this Tract, a second Edition of the *Charitable Surgeon* was also emitted into the World; but with very little Alteration, saving the Addition of two Medicines; which, as were all the others, were to be had of *E. Curll*: But how *E. Curll* came to send the Sheets (as I am told he did) of that

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second Edition, as they came from the Press, to Mr. *Martin* to be revis'd, and corrected, in Case *Marten* neither be, nor knows, its *Author*, he might do well to set forth in another *Advertisement*, for the Satisfaction of the Publick. As also how it came about that he the said *E. Curll*, and he the said *Martin*, so often met (as I'm inform'd they did) at publick Houses, and there familiarly convers'd together about *Business*, long before Tuesday the 5th of April 1709; which, as *E. Curll* certifies, (see p. 42 of your next Part) was the first Day on which he ever saw *Martin* in his Life. But perhaps *Veracity* is a *Virtue* with which *E. Curll* is as little acquainted, as his (pretended) *Charitable Surgeon* is with *Honesty* !

Remarks

REMARKS

ON A

PAMPHLET,

INTITUL'D,

The Generous Surgeon, &c.

§. 1. **T**HE *Author* of this Pamphlet, call'd, *The Generous Surgeon*, confesses, in his *Preface*, that he took his first *Hint*, in order to his *Design*, from a little *Book*, intitul'd, *The Charitable Surgeon, &c.* being the very same Pamphlet I've just now made some *Reflections* on. And when I shall have shewn you how exquisitely he has copy'd after his *Original*, you will, I believe, be apt to suspect that the pretended *Generous Surgeon* is the very same individual *Quack* with the pretended *Charitable Surgeon*.

§. 2. *Charity* and *Generosity* are Terms almost *synonimous* so that in their assum'd *Appellations*, they agree as near as possible. But altho' the *one* in his *Title* lays Claim to *Charity*, and the *other* in his, to *Generosity*;

ty; yet their several *Books* effectually discover, that *Avarice* was the Motive that stimulated them both to write, and that getting Money, *fas nefasq;* was their joint *Design*. They both pretend to be *Surgeons*, nay, and *Old Surgeons* too, the better to create in you a good *Opinion* of their *Abilities*: But all the World know that the placing *Medicines*, without letting People know who prepares them, at *Booksellers* to be sold, is the *Business* of *Quacks*, not of *Surgeons*. Besides, the ridiculous *Notions* advanc'd in both their *Books*, and usher'd into the World in incoherent Expressions, and *false English*, effectually discover that they are not *Surgeons*, or, at least, that they never had *Learning* suitable for Gentlemen of that Profession.

§. 3. The *Charitable Surgeon*, in his *Title-Page*, insinuates, That in his Book, *the best Remedies for the worst Maladies are reveal'd*; but when you come to read his *Receipts*, you'll find *one Ingredient* in each of them is conceal'd; and (P. 68.) he desires you to take particular Notice, 'That were any
' of the *Medicines* compounded without
' those conceal'd *Ingredients*, they would
' be of little *Use* to the *Purposes* intended. Here you see his Book gives his *Title-page* directly the *Lie*: For the *Remedies* the *Title-page* tells you are *reveal'd*; the Book informs you are, and (P. 70.) shall be, for some Years at least *conceal'd*. In this Point
too,

too, the *Generous Surgeon* has exactly copy'd after his *Original*; for, in his *Title-page* he tells you, that with the *Medicines* and *Directions* prescrib'd (*i. e.* in his *Book*) both *Sexes* may safely and expeditiously cure themselves: But when you look carefully into his *Book*, you'll not find so much as *one Medicine* there so prescrib'd, as to render you more knowing than you'd have been without any *Prescription* at all: For, in every *Receipt* you'll find *one Ingredient* conceal'd, and then you're told, that without that conceal'd *Ingredient*, the *Prescription* is of no *Effect*! If this be *Plain-Dealing* and *Generous*, I know not what ought to be term'd *Prevarication* and *Imposition*. But *what* do you imagine, could these *Authors* have in view in this Matter? Doubtless, in my Opinion, their pretending, in their *Title-Pages*, that their *Remedies* are, in their *Books*, reveal'd, or, which is the same thing, therein prescrib'd, must be to encourage you to buy their *Books*; and their setting down part of the pretended *Receipts*, must be done to the same *End*, presuming you'll be pleas'd in seeing there are *Receipts* in their *Books*; but not, before you'll have bought 'em, give yourselves the Trouble of reading any one of the *Receipts* over; and the *Encomiums* they, in their *Books*, bestow on their prescrib'd-reveal'd, yet conceal'd *Medicines*, are infallibly intended to induce you to leave some of your *Money* with their *Booksellers*,
for

for them too; and, lastly, their concealing *themselves*, must be to prevent the Consequences of their *Remedies*, having (when us'd) done you no *Good*, or, perhaps, much *Injury*. And if all this does not, in your *Opinion*, effectually discover that the *Author* of each of these *Books*, instead of either a *Charitable*, or a *Generous Surgeon*, ought to be deem'd an *Impostor*, or, if you please, a *Mercenary Quacking Rascal*, perhaps the subsequent *Remarks* may.

§. 4. The *Charitable Surgeon* farther informs you, in his *Title-page*, that with the *Medicines* reveal'd (conceal'd he means) in his *Book*, *all Persons* of both *Sexes* may cure *themselves* without the *Help* of any *Physician*, *Surgeon*, &c. Nay, (p. 31.) he tells you, that where the *Blood* is tainted with the *Disease*, 'tho' of 40 Years standing, &c. he affirms 'them to be the best Remedies to be had; 'that they will carry off the Cause, and 'that the Patient will (p. 37.) get easily 'cur'd! For, says he, (p. 30.) they being 'taken for FORTY DAYS together, never 'fail eradicating the worst *Malignity* known! Yet this *silly Fellow* presently contradicts all this, and advises you, (p. 14 of his *Preface*) in Case you should not by his *Methods* amend, to apply to some *skilful honest Surgeon*. This, by the way, is, I think, a *Confession*, that he himself, altho' he be, as he says, a *Surgeon*, yet is neither *skilful* nor *honest*; which I believe, is true enough. In all this

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Matter too, the *Generous Surgeon* mimicks him to the Life; for his *Title-page* tells you, that with the *Medicines* and *Directions* prescrib'd, both Sexes may cure themselves, without any farther *Advice*: And (p. 26.) assures you, that his *Medicines*, if continu'd, cannot fail acquitting the Patient of all his Ails, be his Case never so inveterate! Yet this Shallow-brains too, forgets all this presently, and then generously owns, (p. 34.) that when such and such Symptoms occur, you must immediately apply to a Surgeon; yet not to him, since 'tis impossible (as he says, p. 29.) for him to see you! Yet in the End of his Preface, he tells you, that he still lives within the Verge of the City. So doubtless does the Charitable Surgeon too; how else should he daily supply his Bookseller with Remedies for Sale, and answer Letters in a few Hours Time?

§. 5. The Charitable Surgeon, in his *Title-page*, assures you, that you may not only cure your selves by his Remedies, but also for an inconsiderable Charge. The Generous Surgeon here seems to out-do him, and informs you in his *Title-page*, for how inconsiderable a Charge, viz. Of the most virulent Clap, for 25 s. Worst Gleet, for 30 s. And the most confirm'd Pox for 50 s. In order to make these Promises good, all that you'll find in either of their Books, is, that both the one and the other of them has left with his respective Bookseller a Parcel of Medicines to be dispos'd of, at certain stated Pri-

Prices, to those who shall call for them, and pay the *Prices* assign'd. The *Charitable Surgeon's* Paquet, which contains 14 Particulars, come to 3 l. 1 s. The *Generous Surgeon's*, which contains 12 *Medicines*, to but 2 l. 8 s. These *Medicines* you are to purchase, and to take, or use, according to the *Directions* you'll find in their *Books*: And you are to proceed in buying, taking, and using their *Medicines*, 'till you be cur'd. But how much that will cost you, 'tis impossible you should know 'till the *Cure* be over; and how long soever you shall want *Medicines*, you must pay their *Booksellers* for them, or go without them. And should you ask how you should know whether they'll ever cure you? I can give you none other *Answer*, than *Martin* does, in the *Preface* to his *sixth Edition*, to alike *Question* concerning himself, viz. You must e'en take his (i. e. your Author's or Doctor's) *Word* for't! They tell you positively in divers places of their *Books*, that their *Medicines*, if continu'd, will not fail. But then you ought also to remember, that in divers other Parts of their *Books*, they have confess'd that they sometimes will fail; and advise you, when you shall find that their *Medicines* will do you no *Good*, to apply to a *Surgeon*! But seeing they pretend to be Men of *Charity* and *Generosity*, and to act merely for the *Advantage* of the *Poor* and *Indigent*, certainly they ought (in order to prevent Peoples

ta-

taking them for *Cheats*) to impower their *Booksellers* that dispence their *Medicines*, to return the *Money* such *poor* and *indigent* People should have expended in their pretended *Charity-and-Generosity Medicines*, with none other *Advantage*, than to be left to apply to a *Surgeon*, or other honest *Practicer* at last, or else to *die* of their *Disease*. But perhaps they may be of *Opinion*, that this would be to thwart the *Proverb*, viz. That *Charity begins at Home!* The Truth of the Matter is, their *Medicines*, tho' said to be only design'd for the use of the *Poor*, are charg'd at more than six times as much as any *Surgeon*, or other honest *Practitioner* would charge for *Medicines*, really as good as theirs possibly can be, when *poor People* are concern'd; yet, when you shall have expended 5, 10, 15, 20, or more *Pounds* in the Use of their *Remedies*, and get no *Cure*, as they both confess may happen, you have no *Remedy* but *Patience*, and to apply elsewhere for a *Cure*. So eminently *charitable* and *generous* are conceal'd *Quacks*, who pretend to live within the *Verge* of the *City*, yet by no means will be seen by those *Persons* who shall have bought their *Remedies*, and used them to none other *Purpose*, than their own *Impoverishment*, and perhaps *Ruin*.

§. 6. There are many other *Particulars* (of which I shall now not take *Notice*) in which the *Charitable* and *Generous Surgeons* agree exactly: There is indeed, but one material

terial Point, in which they seem to differ, and that is in a *Matter* that, I believe, neither of them was appriz'd of; I mean in the Use of *Mercury*: For the *Charitable Surgeon* professes, in his *Title-Page*, to cure without *Mercury*; the *Generous Surgeon*, neither in his *Title-Page*, nor, that I am aware of, in any other part of his Book, makes any mention of *Mercury*; I therefore believe his Intention is, that you should believe he cures without *Mercury* too; yet in the *Composition* of his *Pills*, (p. 5.) I find *Aurum Vita* mention'd: Now, *Aurum Vita* consists principally of *Mercury*, which seems to imply that he approves the Use of *Mercury*, and therein differs from the *Charitable Surgeon* in *Opinion* and *Practice*; but *Martin*, whom I suspect to be the *Author* of both these *Pamphlets*, has (p. 303 of his *Sixth Edition*) taken much *Pains* (as I remark'd p. 9. of the first Part) to prove, that *Mercurius Vita*, which consists wholly of *Antimony*, is a dangerous Preparation of *Mercury*; its Name, *Mercurius Vita*, that is, *Mercury of Life*, must lead him into this *Mistake*; so here *Aurum Vita* signifies *Gold of Life*, which, altho' the *Medicine* consists principally of *Mercury*, caus'd, I believe, our *Generous Surgeon* to think it to be a Preparation of *Gold*, and to have nothing of *Mercury* in it; and I the rather so think, because he calls his *Pills*, *The Golden Pills*, which ought, if there be *Aurum Vita* in 'em, to be call'd *Mercuri-*

al Pills : But this is, I conceive, more than he knew, and therefore he is not to be blam'd on this Account. But having thus occasionally mention'd the *Charitable Surgeon's* pretending in his *Title-Page*, that his *Remedies* are free from *Mercury*, I'll a little reflect on the *demonstrative Tryal* he (p. 68) directs you to make, in order to prove that there really is no *Mercury* in his *Medicines*, viz. by putting a *Six-pence*, or some other piece of *Silver*, into either of them, which *Silver*, he tells you, in Case there be *Mercury* in his *Medicines*, will be presently turn'd black; assuring you withal, that no other *Ingredient*, but *Mercury*, will turn *Silver* black. Whence, in Case you do not find your *Six-pence*, when put into any of his *Medicines*, presently turn'd black, you are to conclude that there is infallibly no *Mercury* in them; as *Knowing as Charitable* ! Try the Experiment; put a *Six-pence* into a Pot full of fluid *Mercury*, or rub it therewith, it will never change the *Silver* black; but, on the contrary, render it more white. Put another *Six-pence* into either *Vinegar*, or *Spirit of Salt*, and it will soon be black enough; and a stronger *Acid*, as *Aqua Fortis*, would not only turn it black, but dissolve it. Whence you see how very *Skilful* (or rather *Ignorant*) this *Man* is in the Nature of *Mercury* ! Just as *Skilful*, I believe, as *Martin*, whose admirable Medicine, *Mercury Sublimate* (a rank Poyson) will by many of its im-

imbody'd Salts, change *Silver* (and your self too, if you'll take it) *black*. A great many *Persons*, especially *Practitioners*, believe the *P O X* can't be cur'd without *Mercury*; *Martin* therefore, in the *Books* he has put his *Name* to, keeps to that *Notion*, (tho' he seems to know nothing of the *Matter*) to prevent being ridicul'd by those who are of that *Opinion*; but observing that many of the more ignorant sort of *Patients* are as much affraid of *Mercury*, as of the *Disease*, if not more, he, in order to get their *Money* too, caus'd, I believe, this *Traſt* to be publish'd, with the Pretence of curing without *Mercury*. But 'tis hard the poor dull *Soul* could think of no *Method* of making *People* believe that his *Medicines* are free from *Mercury*, but the putting a *Six-pence*, &c. into 'em, that the *Mercury*, if any, may turn it *black*; when 'tis known to all the *World*, that *Mercury* renders any thing of *Silver* still more *white*! And that an hundred other *Things* (tho' he says nothing else will) will turn it *black*. I recommend it to his *Thoughts*, to inform us, in his next *Edition*, how we may try effectually whether he was ever indu'd with *Wit* and *Honesty*; and, in Case he was, how and by what *Means* he became depriv'd of both.

§. 7. I have, I conceive, now writ enough to convince any reasonable Man, that our pretended *Charitable* and *Generous Surgeons*, are not Men meritorious of either of those *Characters*; and that it can't probably be for the *Advantage* of any poor (or other) *Venerable Patient*, to purchase their *Medicines* in order to a Cure: Were they *Surgeons*, Men of *Learning* and *Skill*, and their *Medicines* such as would generally answer *Expectation*, it would be for their *Reputation* and *Interest*, to discover themselves to the World; but they who want to get *Money* by the *Sale* of *Medicines* really good for *Nothing*, ought to keep themselves conceal'd; because being known, they'd be deem'd not only *Quacks*, but *Mercenary Quacking Rascals*. Vid. p. 21.

REMARKS

ON A

PAMPHLET,

INTITUL'D,

The Tomb of Venus, &c.

§. 1. **T**HE Scribbler of this Pamphlet, thought, I believe, that *Martin's Treatise, the Charitable Surgeon, &c.* might give you a *Disgust* against every thing publish'd in relation to the *Veneral Disease*, under the Pretence of being penn'd by a *Surgeon*, therefore endeavours to perswade you that he is a *Physician*, and, that you may think him the more knowing, pretends to be a *Foreigner*, and to have gain'd his *Experience* in many Parts of the World, as (p. 3.) in *Spain, Italy, France, Germany, Holland, &c.* *Martin*, in an *Advertisement* at the end of his *Fifth Edition*, tells us that he intends (when I know not) to oblige us with *A peculiar and compleat Treatise of the Veneral Disease, both real and similar, in all Parts of the World, with all its Names, Kinds, Causes, &c.* As also, an Account of the various Methods of Cure

ALL THE WORLD OVER, &c. Now, in order to this great Performance, 'tis, I conceive, necessary *Martin* should really be as great a *Traveller* as this *Author* pretends to have been.

§. 2. That the *Author* of this Pamphlet is not a *Foreigner*, I will not assert; but, methinks, if he really was so, he'd not have omitted (as he has) informing us what Country is the Place of his *Nativity*, as well as into what Places he has travell'd, in order to gain Knowledge in the *Practice* of *Physick*, and in Relation to *Remedial Cures* in particular. He has indeed, in his Preface, intimated, that being a *Foreigner*, and not understanding *English* enough to write in it, he compos'd his *Book* in the *Latin Tongue*, and then caus'd it to be translated. And the Truth is, we have no just Cause to believe; that this *Author* is not altogether as capable of writing a *Book* in *Latin*, as *Martin* (see Chap. 5. of the first Part) of translating a *Book* out of that *Tongue* into *English*! But that this *Author*, under the Pretence of being a *Foreigner*, should pretend *Ignorance* in the *English Tongue*, and yet quote, in his Title-Page, an *English Poem*, and, in his *Book* (p. 83.) an *English Coffee-House-Paper*, and transcribe (as p. 76 he does) a large Paragraph from *Dr. Salmon's Translation* of *Bates's Dispensatory*, without naming it, seems a little strange; and almost perswades me that we ought not to take his *Expressions* in their literal, but in a figurative Sense; I'll therefore attempt their Explanation, and hope to be as successful therein as other *Commentators* on *Enigmatical Authors*. I observe, therefore, that although this *Author* calls himself a *Foreigner*, yet he owns his *Book* to have been wrote in *London*, where he must consequently, during that time,

time, have been an *Inhabitant*. Now, whoever lives in *London*, and is not a *Free-Man* of that *City*, is there commonly call'd a *Foreigner*. *Martin*, in the *Title-Page* of his *Account of the Virtues and Excellencies of several incomparable Medicines*, publish'd in the Year 1703, wrote himself *Jo: Marten*, Practitioner in *Chyrurgery*, and Student in *Physick* and *Chymistry*, at the *Green and Golden Balls* in *Mansel-Street*, in *Goodmans-Fields*, *London*: 'Tis possible therefore that he may have been so successful in his *Study of Physick*, as to think it NOW high time to write himself *Physician*; and if he be not (as I never heard he is) a *Free-Man* of *London*, why should he not, on the Account before-nam'd, stile himself a *Foreign Physician*? And as for this *Author's* having, as he says in his *Preface*, made use of the *Latin Tongue*, as we find that *Expression* only in his *Preface*, so, by a *Rhetorical Figure* call'd *Equivocation*, the *Expression* may be restrain'd to only that part of his *Performance*, and any one will allow that a *mercenary Pen* would, for half a *Piece*, or so, first compose so short a *Preface* in *Latin*, and then translate it for him into *English*: And as for *Ignorance* in the *English Tongue*, almost every *Page* of *Martin's Sixth Edition*, and its *Appendix*, (not to name either the *Charitable Surgeon*, or the *Generous Surgeon*, to which his Name is not affix'd) sufficiently shew that he does not understand *English enough* to write in it; that is, so to write in it, as to write *Sense*, and *Grammatical English*. And that *Martin* has been a *Traveller*, his *Migration* from *Tu'y-Street* to *Goodman's-Fields*, from *Goodmans-Fields* to *Bridgewater-Square*, and from *Bridgewater-Square* to *Hatton-Garden*, I hope you'll allow is a sufficient *Proof*: And, in the last place, as for his

his observing (p. 2.) how the *Lues* is treated in the several *Nations* of *Europe*, 'tis certain that may be remark'd from several *Books* which were either originally wrote in *English*, or have been translated into that *Tongue*; and to which, I conceive, *Martin* must be oblig'd when he shall publish his *Book* (if he ever perform that *Promise*) shewing the *Names* given to, and *Methods* us'd in curing of the *Venerereal Disease* ALL THE WORLD OVER: And the bare pretending to such a *Performance* as this, is enough to make a *Man* imagine that *Martin* has been more concern'd in *Travelling*, than between *Tuly-Street*, *Goodmans-Fields*, *Bridgewater-Square*, and *Hatton-Garden*; or, indeed, than 'tis necessary this *Entomber* of *Venus* should have been, in order to capacitate him to compose in either *Latin*, or any other *Language*, the silly *Remarks* in relation to *Venerereal Cures* contain'd in his *Book*.

§. 3. Having thus descanted on the *Author* of the *Tomb of Venus*, and his Pretence of being a *foreign Physician*, I have little to say of his *Book*, but that in case you'll admit the *Generous Surgeon* to be a second Part of the *Charitable Surgeon*, this *Tomb of Venus* may well be esteem'd a third Part of the same *Book*; not but that there is some, tho' not much, *Disparity* between this and either of those *Books*, and that principally in the following *Particulars*. 1st, The *Author* of each of the former *Books* owns himself an *English-man*, and professes to be a *Surgeon*; but the *Author* of this pretends himself a *Foreigner*, and a *Physician*: However, they all agree in only leaving *Medicines* with their respective *Book-seller* to be sold; and in selling you *Directions* (I mean their *Books*) for their *Use*, in Case you shall have Wit little enough to purchase 'em.

2^d, The *Charitable Surgeon* and *Generous Surgeon* have given you *Receipts*; but the *Author* of the *Tomb of Venus* has given you none: But then the two former have conceal'd the principal *Ingredient* in each *Receipt*, and thereby render'd them equivalent to no *Receipts* at all. 3^d, The *Charitable Surgeon* pretends he can't see his *Patients*, because, for *Health sake*, he's retir'd into the *Country*; the *Generous Surgeon*, because he fears 'twould interfere with his *Business* in *Surgery*; the *Author* of the *Tomb of Venus*, because (p. 84.) his private *Affairs* obliges him to be often in *Parts* beyond the *Seas*, (perhaps he takes the *River* of *Thames* for the *Sea*, and so thinks that every time he passes between *Hatton-Garden* and *Tulj-Street*, he crosses the *Sea*!) yet each of these *Pretences* seem to me only *Excuses*, to prevent, when they shall have cheated you of your *Money*, their being oblig'd to see you; and consequently be expos'd to the *World*. 4th, The *Charitable Surgeon* pretends to supply you with *Remedies* for every *Venereal Disaster*, from the most recent *Clap*, to the most confirm'd *Pox*, so does the *Generous Surgeon* too; but the *Author* of the *Tomb of Venus* pretends to supply you only with *Medicines* proper (as he says) to eradicate the *Remains* of that *Disease* ill cur'd: And so very efficacious he would make you believe them to be, as that he tells you (p. 85.) "He cannot
 "imagine how a rational Man, that ever had the
 "*Venereal Disease*, and reads his *Book*, if he
 "feels some of the *Symptoms*, or BUT THINKS
 "he feels them, can answer to himself the Neg-
 "lect of those *Medicines*! So that in Case these
 three *Books* be (as I suspect) penn'd by the same
Hand, after you shall (if you be Fool enough)
 have gone through a tedious *Course*, and have ex-
 pended

pendend 10, 15, or 20 Pounds in the Use of the
Charitable and Generous Surgeon's Medicines, and
 shall yet feel, or BUT THINK you feel some
Symptoms, (and no mortal Man is long without
 some bodily *Uneasiness*) that your *guilty Consci-*
ences shall suggest to you may possibly (tho' not
 probably) proceed from thence, this conceal'd
Quack has laid a *Bait* to draw you in again, and
 to put you to fresh (and ten to one needless) Ex-
 pences! And if by the Use of his *Remedies* you
 shall get no *Good*, (for speaking of his own Re-
 medies, (p. 26.) he says, *What is a Medicine to*
one, may be of no Use to another.) I can't imagine
 (to use his own Words) how any *rational Man*
 can answer it to himself, to have taken the Re-
 medies of a conceal'd *Quack*, who shall before-
 hand have inform'd him, that, *be the Event*
what it will, he can have no farther *Advice* from
 him, by (p. 84.) Letters or otherwise, because
 he is (if you'll believe him) gone beyond the
Seas! This is a more disingenuous Pretence
 than that of the *Charitable Surgeon*, who, tho'
 he feigns himself retir'd, for his *Health's* sake,
 into the *Country*, and that for that Cause he can't
 see you, yet condescends to answer your *Letters*
 left with *E. Curll*; and may, for all that I
 know, now and then (for want of *Sense*) so
 far act the old *Dorard*, (before his Time) as to
 cause the *Letters* he receives, to be printed (see
 p. 21 of the next Part.) in the *News-Papers*; and
 yet presume himself to be known to be so *noto-*
rious a Liar, as that People will not believe he
 ever receiv'd any such *Letters*, unless he repairs
 to some *Master in Chancery*, and makes *Oath*
 thereof! In short, by this pretended *Foreigner's*
 only recommending his *Remedies* as proper to
 remove the *Remains* of an ill-cur'd *Pox*, or *Clap*,
 and

and so earnestly urging their Use where you
BUT THINK you feel some little *Itch-*
ings, &c. that may possibly proceed from thence,
 I conceive his *Book* principally intended to a-
 buse the *Hypochondriack*, and such other *fanciful*
People, as having once had the *Misfortune* of a
Venereal Infection, are apt to attribute every Il-
 ness or *Uneasiness* that befalls them in the after
 part of their *Lives*, to some lurking *Remains* of
 that *Infection*.

§. 4. 'Tis a Saying, that, *We ought to do even*
the D——l Justice, I therefore think my self
 oblig'd to inform you, that, in *one Particular*,
 I find this *Author* has acted very ingenuously ;
 and that is, in telling you (p. 39.) that, " To
 " ascribe abundance of *Virtues* to *Medicines*,
 " and to tell the *World* they will do *every Thing*,
 " is a *Method* so *thread-bare*, that he purposely
 " avoids it ! When he wrote this, he doubtless
 had *Martin's Account* of some *excellent Reme-*
dies, and *Martin's Brother Spooner's Advertise-*
ments in his Mind. However, I'm sure you
 can't but own, that 'twas very ingenuously and
 honestly done of him to own, as he has here
 done, that he would have ascrib'd abundance of
Virtues to his *Remedies*, and have told the *World*
 they will do *every Thing*, but that the *Method* is
thread-bare ! That is, that 'tis a *Sham*, he fear'd,
 would take no longer ; therefore he (honest
 Man) purposely avoided it ! He resolv'd not to
 attempt to impose on you by a *Method*, he was
 appriz'd, you'd been too often deluded by (pro-
 bably by himself) before ! And having for this
 ingenious and ingenuous *Reason*, determin'd not
 to vaunt that his *Remedies* would do *every Thing*,
 he confin'd their *Efficacy* to the *Removal* of the
Remains of a *Venereal Infection* ; that is, such

Re-

Remains thereof as you BUT THINK you feel! And seeing his Remedies are of no greater Efficacy, he'll afford you (p. 84.) a Paquet of 'em for 34 s. and 6 d. which you may buy, and take 'till you shall THINK you have expended Money enough in the Use of them.

§. 5. But this Author having assum'd to himself the Title of a foreign Physician, and pretended to have convers'd with Men of Learning in most Parts of Europe; and inveigh'd in various parts of his Book against ignorant Pretenders to Physick, we ought certainly to take it for granted, that he's well skill'd in Philosophy, and the Theory of Medicine; and if we find him tripping there, we may doubtless, without Breach of Charity, esteem him an Imposter. The gaining a true Knowledge of the Nature and Cure of the Venereal Disease, his Book intimates to have been his chief Aim in his Travels. In the Nature of that Disease, therefore, and its Cure, we may justly esteem him better skill'd, than in the Nature and Cure of any other Disease whatever; and if we find him ignorant in the Nature of the Venereal Disease, 'twould be irrational to suppose him well skill'd in the Nature of any other Disease. I will therefore adduce a Passage or two by which you may guess at his Skill in the Nature of the Venereal Infection; which, he tells you, (p. 11.) "Generally first
" shews it self (and has done now for more
" than 200 Years) in the Species of a virulent
" Gonorrhœa, endeavouring to go off that way! By his Words inclos'd in the Parenthesis, it should seem that he thinks, in former Times, before this Infection first generally discover'd it self by a virulent Gonorrhœa, it generally first shew'd it self by some other Means; but to let that,

that, as also the Odness of the Expression, [*in the Species of a virulent Gonorrhæa*] pass; did ever any knowing (Foreign or English) Physician imagine, that a *Virulent Gonorrhæa* was produc'd by the *Venereal Infection*, endeavouring to go off that Way? Every Man that knows any thing in *Physick*, knows that a *Virulent Gonorrhæa* is produc'd by the *Infections*, in minute Particles, gaining Admission into the *Glandula Mucosa* plac'd in the *Urethra*, and there first *colliquating* the *Fluids* they separate, and then weakening the *Fibres* of their *Excretory Ducts*, whereby those *colliquated Fluids* are permitted continually to glide away: But the *Infection*, in the mean time, being a true *Ferment*, converts all the *Fluids* it colliquates into a *Virus* of its own Nature, whereby it is increas'd in Quantity, and, every moment, makes further advances in to the Body. In another place (p. 73.) he begins a *Paragraph* thus, *viz. Now where the Humours are dry, &c.* Did ever any Man before hear of a *Dry Humidity*? This is a greater Blunder, than *Martin's* telling you, (p. 303. of his *sixth Edition*) That *Lead*, which is one of the coldest things in Nature, is *hot*! But should I attempt sufficiently to expose all the ridiculous *Jargon* contain'd in *Martin's sixth Edition*, its *Appendix*, the *Charitable Surgeon*, the *Generous Surgeon*, and the *Tomb of Venus*, I should lay my self under an Obligation, of writing a *Volume* as large as a *Church Bible*, or *Fox's Book of Martyrs*. I therefore, for the present, dismiss them, and apply my self briefly to consider, a pretended new Method of curing a Clap.

REMARKS ON A BOOK,

INTITUL'D,

*A new Method of Curing, without Internal
Medecines, that Degree of the Venereal Disease,*

CALL'D,

AGONORRHÆA, OR CLAP, &c.

§. I. **T**HE first Notice we had of this little *Traet*, was by an Advertisement in *Boyer's Post-Boy*, wherein it was said, that it would be publish'd within a few Days, and would be sold by *E. Curll*; but he being the *Vendor* of the *Charitable Surgeon*, it was, I conceive, on better consideration, suspected that the Sale of the one of these Books, might (if sold both by the same Person) prejudice that of the other; therefore, for about two Months we heard no more of it. After which it was re-advertis'd,
and

and sold by Mr. Woodward, in St. Christopher's Church-Yard, in Thread-needle-street, and Mr. Baker, in Pater-Noster-Row, to whom, upon Enquiry, I was inform'd E. Curll convey'd them. In the *Title-Page* of his first *Edition*, (publish'd now about a Year and half ago) it was said to be done by E. N. Surgeon, and was for some Time briskly advertis'd, sometimes after one Way, and at other Times after another. Then we heard nothing of it for about six or eight Months: But about *Christmas* last, a second *Edition* thereof, as the *Advertisements* inform'd us, was emitted into the World, said to be done by W. Warren, Surgeon, and sold by Mr. Isted in Fleet-street. However, this (pretended) second *Edition* was, in Truth, but a fresh *Publication* of the former *Impression*; for nothing was added to either the *Beginning* or the *End* (or any other Part) of the *Book*, nor was the *Book* it self (tho' its *Title-Page* was) reprinted; neither did either the *first*, or (pretended) second *Edition* thereof, inform us where its *Author* lives, may be found or heard of; which would not, I conceive, have been omitted, had it been really penn'd by a Surgeon.

§. 2. But that this pretended new Method was not (whatever its *Title-Page* says) penn'd by a Surgeon, I conclude from the following Considerations; 1. Whenever a Surgeon publishes a *Book* relating to any Branch of his Profession, we may, I think, justly presume that he'll thereby aim at doing Service either to himself, other Practitioners, or to Persons afflicted with the Infirmities he treats of. But this Author pretends to an experimental Knowledge of a new and easy Method, by Means of a Pair of Medicines, of curing a Clap; yet neither disco-

vers where himself may be *apply'd* to; what the Composition of his *Medicines* be, nor where they may be had : So that (admitting what he says of his pretended *Medicines* to be true) neither *himself*, (for no Man knows where to find him) nor other *Practitioners*, (for they're not told what his *Medicines* are) nor *Venerical Patients* (for they neither know his *Medicines*, nor where to have 'em) can reap any *Benefit* by this *Publication* of his pretended *Discovery*. 2. When a *Surgeon* endeavours to support a new *Method* of *Practise*, by adducing *Instances* of Success, he ought to make himself, and the Persons that he has cur'd, known to the World, that People may enquire into the Particulars, and consider whether he and they be Persons of *Reputation* ; and whether the *Matter* pretended, be really *Fact*, or only a *Delusion*, in order to get Money : But this *Author* has endeavour'd to support his pretended new *Method*, by giving you *Instances* of pretended Cures done, without setting forth either who himself is, or who the Persons are that he (pretends he) has cur'd ; so that all his pretended *Instances* of Cures done, are really no more than so many Stories told of you know not whom, and by you know not whom : A strong Faith therefore you ought to have, to give Credit to 'em! 3. A *Surgeon*, tho' a Man of but little Learning, is seldom so unacquainted with the *Names* of *Diseases*, and their *Symptoms*, (especially those about which he shall undertake to write) as to use one instead of another ; much less will a *Surgeon*, who has any Knowledge in the *Latin* and *Greek Tongues*, be guilty of such a *Blunder* : But this *Author's Book* discovers him to have some Knowledge in both those *Languages*, and in the other
Parts

Parts of *polite Learning*. (and for that Reason I have not the least Suspicion of my Friend *John Marten's* being its Author) yet 'has discover'd his being unacquainted with the *Names* of the *Symptoms* of the *Venereal Disease*, about which he writes : For he tells you, (p. 14.) that " Sometimes there happens a *Phymosis* ; which is " such a Contraction of the *Præputium*, or For- " skin, or a Tumour of the *Glans*, or Nut, as " that the *Præpuce* cannot be brought over to " cover it ; and sometimes a *Paraphymosis*, " which is the Reverse of the former, i. e. the " *Præputium* cannot be extended so as to cover " the *Glans*. The Words *Phymosis* and *Paraphymosis* are, I confess, to be met with in divers Authors ; but they being both *Verbals* from *φύω*, they ought to be wrote *Phimosis* and *Paraphimosis* ; the first signifies a *tying* or *girting*, the latter a *tying* or *girting about* ; and by all *Surgeons* and *Physicians* such a *girting* up of the *circular Fibres* of the *Præpuce*, when it covers the *Nut* of the *Tard*, as prevents its being so slipt back, as to uncover the same, is call'd a *Phimosis* ; and such a *Girting* or *Contraction* of the same *circular Fibres* of the *Præpuce* above the *Crown* of the *Nut* of the *Tard*, as prevents its being drawn back and covering the same, is by them call'd a *Paraphimosis* : So that this pretended *Surgeon*, notwithstanding his *Learning*, has both mis-spelt these two Words, and explain'd them directly contrary to the Sense they are always taken in by *Surgeons* and *Physicians*, and to their *Etymological Signification* ; which, was he really a *Surgeon*, he doubtless would not have done. 4. I am unwilling to imagine, that any *Surgeon* about Town (*John Marten* excepted) would so far impose on the

World, as (in his Books) to go sometimes by one *Name*, and at other Times by another. But this *Author*, in his first Edition, calls himself *E. N. Surgeon*, in his (pretended) second Edition, *G. Warren, Surgeon*. I enquir'd of his *Bookseller* where this *G. Warren* lives; he directed me (as I suppose he was order'd to direct whoever should ask) to one Mr. *George Warren* a *Surgeon*, who positively denies his being the *Author* of this *Tract*; and the *Bookseller* has since acknowledg'd to me he is not: So that *G. Warren* in the Title-Page of the (pretended) second Edition of this Book, seems to be no more the real Name of this pretended *Surgeon*, than *E. N.* in the Title-Page of its first Edition, were the real initial Letters thereof. Thus I have given you (some of) the Reasons inducing me to believe, that the *Author* of this pretended new Method (tho' a Person of Sense and Literature) is not a *Surgeon*. Some may perhaps be apt to enquire to what Purpose any Man who is not a *Surgeon*, and skill'd in the Cure of the *Venerereal Disease*, should compose it? I answer, We have in and about this *Town* many poor *Schollars* who are willing to scribble any Thing that either a *Printer* or *Bookseller* will pay them for; and I suspect that this *Tract* was compos'd by some such Person, and publish'd by him that purchas'd the Copy, purely with a Design to get Money by the Sale of the Book. But whether it was so or not, *E. Curll* can (I believe) best inform you. However, in Case you shall think fit to make any Enquiry of him, I desire you (he being my good *Friend* and *Benefactor*) to do it after a very obliging and Gentleman-like Manner, least, putting him into a Passion, he should look *nine Ways*

at once, and tell you as many L---s into the Bargain.

§. 3. This *Author* declares himself (p. 8.) of Opinion, " That the whole Affair of taking off the *Malignity* of the *Venercal Matter*, turns upon this Point, viz. *The altering the Cohesion of its Parts*. And this (says he, p. 87.) is all that any one can mean by saying, *The Malignity must be taken off* : For it cannot be suppos'd, that when the *Venercal Matter* is chang'd to such a Consistence that is allow'd of by every *Practitioner*, not to be either *virulent* or *infectious*, that then there are none of those *Particles* contain'd in the *Matter*, which were once *virulent* and *corrosive*, or that 'tis impossible that they should be reduc'd to that State again ; but, as I said (says he) before, 'tis only the Difference in the *Cohesion* of its *Parts*, that makes the *Matter* either *virulent*, or otherwise *innocent* and *unhurtful*. Thus he places the *Cure* of the *Venercal Disease* in general in an *Alteration* of the *Cohesion* of the *Parts* of the *infectious Particles*, in what Part of the Body soever they be lodg'd ; and then in order to shew that a *Clap* may be cur'd without *internal Remedies*, he informs you, (p 34.) " That a *Clap* is a *Disease* which, when it first appears, and for a considerable Time afterwards, is purely *local*, that the *Blood* is untainted, and not at all concern'd in it at that Time, and that while it continues so, it may be heal'd as other common *Ulcers* are, by *external Applications*, provided there can be found any *Topicks* which contain such *Particles* as are directly opposite to those of the *virulent Matter*, viz. That will break the aculeated Points of the acrid Humour, so as to render it, as

" *Hip*.

“ *Hippocrates* says, *Album & Equale* ; and pro-
 “ vided likewise you know how to apply these
 “ Remedies. And then he proceeds (p. 92.) to
 inform you, that his *Antisyphillic* (that is, *Anti-
 venereal*) *Tincture* and *Ointment*, are proper for,
 and peculiarly adapted to those *Ends* and *Pur-
 poses*, and are both to be only us'd *externally* ;
 that is, by way of *Injection* into the *Urethra*,
&c. And lastly, he adduces (p. 95.) some (pre-
 tended) *Instances* of *Cures* successfully per-
 form'd by those *Remedies* so us'd. How exten-
 sive the *Efficacy* of some unknown *Remedies* may
 be; neither I, nor any other Man on Earth can
 tell ; were we therefore *sure* that with this his
Tincture and *Ointment* he did really perform the
Cures he, in his Book, pretends to give us the
Relations of, it would be *irrational* to contest
 the Matter (in Relation to *Practice*) with him ;
 but seeing he has neither told us what the *Com-
 positions* of his Medicines be, that we may con-
 vince our selves by *Experience*, nor who either
himself or his *Patients* be, I see no Reason why
 we should not esteem his *Instances* of *Cures* per-
 form'd, as so many *Romances* ; especially since
 he has given us such a *Handle* for suspect-
 ing his *Veracity*, as is the *prevaricating* with
 us about his *Name*. If we can't believe a
 Man as to his own *Name*, in what ought we
 to give him *Credit* ? I conceive therefore that
 it will be sufficient for me (disregarding his
Instances of pretended *Cures*) to shew, that in
 Case there be, in *Nature*, a *Possibility* of suc-
 cessfully and effectually curing a *Clap*, by the
 only Use of *external Remedies*, yet the *Reasons*
 that he has offer'd, are ineffectual to prove that
Possibility.

§. 4. The *Original* of this *Virulency*, or *Infection* he endeavours (p. 41.) to deduce from *human Seed* it self; and having a little philosophiz'd about its compounding *Parts* and *Nature*, he says, (p. 42.) " It must be readily granted, that the *Mixture* of the *Seed* of several " *Persons* in one *Matrix* will produce a *Fermentation*. And by a *Fermentation* (he tells you) " he means no other than the *Changes* made in " the *Cohesion* of the compounding *Particles*, " which every *Fluid* will admit of, as far as " *Motion* in its *Degrees* and *Directions* is capable of making *Alterations*, which is *ad infinitum*. That the *Consequence* of such a *Fermentation* will be the *Formation* of a *third Body*, " different in its *Nature* and *Effects* from those " out of which it was compounded. And so he proceeds (after somewhat a prolix Manner) to inform you, that (p. 44.) " The *volatile Salts* " of different *Seeds* being, by *Fermentation*, exalted and mix'd with each other, form an acrid, " angular, and pungent *Salt*, which becomes " the *primum Agens*, or fermenting Power to all " the *Humours* of the *Body*; and which is capable, when mix'd with them, of breaking the " *Cohesion* and *Contexture* of their *Parts*, and by " the same *Rule* of *Fermentation*, of rendering " them a thin, *colliquated Body* of the same Degree of *Virulency* with its self. He having thus plac'd the *Essence* of the *Venercal Infection* in an *Alteration* of the *Cohesion* of the compounding *Parts* of *human Seed*, brought about by Means of *Fermentation*, he thinks it evident that the *Cure* must consist in *reversing* the *Alteration* which that *Infection* (so resulting from the *Fermentation* of the *Seed* of divers Men in the same Womb) should have caus'd in any of the *Fluids* of an
human

human Body ; and this he conceives may be effected by only making an *Alteration* in the *Cohesion* of the Parts of the *Venercal Matter*, the same being still permitted to remain in the *Body*. " For, " says he, (p. 87.) 'tis only the Difference in " the *Cohesion* of its Parts, that make the *Matter* " either *virulent* or *innocent* ! Most modern Authors do indeed attribute the *Origin* of this *Disease* to a *Fermentation*, excited by a Mixture of the *Seed* of divers Men in the same *Matrix* ; and this *Author* seems to argue more plausibly in Favour of that *Opinion*, than any other I've met with ; notwithstanding which, I shall in another *Treat* attempt an entire *Refutation* thereof. But were such a *Fermentation* the real *Original* of the *Venercal Virulency*, it would not from thence follow. " That (as he says p. 88.) the " whole *Affair* of taking off the *Malignity* of " the *Venercal Matter* should turn on this Point, " viz. *The altering the Cohesion of its Parts*. For a subsequent *Fermentation* can't restore a *Fluid* to the same *State* it was in before it underwent a prior *Fermentation*. Thus *Must*, by *Fermentation*, becomes *Wine* ; and *Wine*, by the like Means, becomes *Vinegar* ; But no *Fermentation* can reconvert either *Wine* into *Must*, or *Vinegar* into *Wine*. And the *Reason* is plain, viz. Because in all *Fermentations* there happen not only (as he imagines, p. 42.) Changes to be made in the *Cohesion* of the compounding *Particles* of the fermenting *Fluid*, but also a *Separation* of *Particles* of various Kinds ; some by *Evaporation*, which are inevitably lost, and others by *Precipitation*, which can't be reunited to the *Fluid* from which they are by *Fermentation* disjoin'd, unless by the Intervention of some *Medium*, that will render the *Fluid* different from what it ever was before.

And,

And, by Parity of Reason, admitting that *human Seed*, or any *Fluid* of the Body may, without the Assistance of foreign *Particles*, by *Fermentation*, be so alter'd in the *Texture* and *Cohesion* of its Parts, as to constitute the *Venereal Virus*, as we are certain that no subsequent *Fermentation*, whatever Alteration it may make in the *Cohesion* of its Parts, can restore it to its *pristine State*, we can't (unless from *Experience*) be sure it will (p. 87.) entirely (or indeed at all) take off its *Malignity*. Thus 'tis apparent, that in Case there be a Possibility of taking off a *Venereal Infection* by *alterative Remedies*, without the Assistance of those that are *evacuative*, this *Author's Arguments* are ineffectual to prove it. And as for *Experience* in the Matter, I have before shewn, that we have no Reason to believe he ever had any:

§. 5. But this *Author* having conceiv'd a Notion, " That (p. 88.) the whole *Affair* of taking off the *Malignity* of the *Venereal Matter* " turns on this Point, viz. *The altering of the Cohesion of its Parts*, has the Confidence (p. 87.) to tell us, " That this indeed is all that " any one can mean by saying the *Malignity* " must be taken off. For (says he) it can't be " suppos'd, that when the *Venereal Matter* is " chang'd to such a Consistence, as is allow'd " by every experienc'd Practitioner not to be " either *virulent* or *infectious*, that then there " are none of those *Particles* contain'd in the " *Matter*, which were once *virulent* and corro- " sive, or that 'tis impossible that they should " be reduc'd to that State again! That all *Physicians* and *Surgeons* in *Europe*, in curing the *Venereal Disease*, have Recourse to *evacuative Remedies*, even of every Kind, as the Case may require,

require, such as *Purgatives*, *Diureticks*, *Sudorifics*, and in confirm'd *Pox's*, to *Emeticks* and *Salivatives*, is known to every Man; and can this *Author* imagine, that 'tis only with an *Intention* to cause an *Alteration* in the *Cohesion* of the *Parts* of the *Venereal Matter*, and to permit the same still to remain in their *Patients Bodies*, to return to the same pocky *State* again in some *After-part* of their *Lives*? Certainly every rational Man must conceive, that *Physicians* and *Surgeons* exhibit *evacuative Remedies* to their *Venereal Patients*, with an *Intention* to cause an entire *Secretion* and *Expulsion* of the *Venereal infectious Particles* from such of the *Fluids* of the *Body* as they shall have gain'd *Admission* into; so that the *Patient* may (in Case he or she avoids a second *Infection*) remain absolutely free from that *Disease* all his or her *Life* after. So to free the *Body* from the *Venereal Infection*, as that no *Particles* thereof shall be left remaining, is, I confess, sometimes a *Task* difficult enough; however, (contrary to this *Author's Whim* of only altering the *Cohesion* of its *Particles*) it is infallibly the *Aim* of every honest and skilful *Practitioner* in the *Art* of *Healing*, whether he be a *Surgeon* or *Physician*.

F I N I S.

Quackery Unmask'd.

The Third PART.

Containing,

- I. A brief Enquiry into the ancient State of the Practices of Physick and Surgery in the World.
- II. The present State of those Professions in London.
- III. Quacks rightly distinguish'd from other Practitioners; characteriz'd and chastiz'd; together with some farther Remarks on Mr. *Martin* and his Books.
- IV. Remarks on a Pamphlet publish'd in Vindication of Mr. *Martin*, and his Appendix to his Treatise of the Venereal Disease.
- V. The Venereal Disease in its Cause, Nature, Signs, dangerous Effects; best, most cheap, easy, safe, and private Methods of Cure, truly represented, in order to prevent Peoples being ruin'd either by that Disease, or by unskilful Pretenders to its Cure.

The Second Edition.

Authore *J. Spinke*, Med. Lond.

L O N D O N,

Printed in the Year M DCC XI.

TO THE
READER.

IF Mr. Martin (*my Antagonist*) was a Gentleman of Sense, Learning, Skill in his Profession, and of that Honesty he'd have the Wor'd believe him to be, on the coming out of the first Part of this Tract, (*then publish'd by its self*) he ought, I humbly conceive, to have publish'd a Reply thereto, and to have therein either acknowledg'd, that by Misinformation he had done me Injustice, and that, on that Account, I was excuseable in taking what Measures I could to vindicate my Reputation; or to have shewn, that I had, without any just Cause, attack'd him and his Performances, and had made either trivial, or ill-grounded Reflexions thereon! Then indeed I should doubtless have pass'd, with the sensible Part of Mankind, for that ignorant and ill-designing Quacking Fellow, that I had endeavour'd to make him appear to be. But (would you believe it!) instead of this, (like a common Prostitute of the Town, who has no Way left to preserve her own Reputation, but attempting (as far as foul Language will go) to make all her Opponents seem as scandalous Wretches as she knows herself to be) he betook himself to casting false and scandalous Reflexions on me in News-paper Advertisements, publish'd sometimes in his own Name, sometimes without any Name, and sometimes in the Name of Curll, and others, that I might not be sure from

TO the READER.

at that Quarter they came. This was such an ungentleman-like Method of Proceeding, as no Man (of Honesty and Reputation) but himself, would, I believe, have been guilty of; and laid me under a Necessity of a News-paper Defence; a few of the (many) Advertisements publish'd on this Occasion, you'll find in the ensuing Tract, with short explanatory Remarks thereon. About July 1709, Mr. Martin had the Honour (as you'll see at p. 45.) to have his *Gonosologium Novum* taken Notice of by some Gentlemen authoriz'd to enquire into the Causes of the Iniquities of the Age, and to take proper Measures to redress the same, which gave Occasion (as it seems) for the Publication of a most lewd, obscene, and scandalous Pamphlet, pretended to be penn'd by a Country Physician, to apologize for a Latin Verse which (as is therein pretended) he had wrote, and shewn to some Friends, in Commendation of Martin and his said *Gonosologium Novum*. In this pretended Apology, such malicious and apparently ill-design'd personal Reflexions on my self and Dr. Sintelear (an Acquaintance of mine) were contain'd, as loudly call'd for a Vindication; introductory to which, I (as I conceiv'd was necessary) made a brief Enquiry into the ancient and present State of Physick and Surgery; set the Difference between the ancient Dogmatical and Empirical Physicians in a clear Light; attempt'd (which was never done before) rightly to distinguish between real Quacks, and regular Practitioners in the Art of Healing; after which, I made a few fresh Remarks on Martin and his Books; and having subjoin'd such Reflexions on the said pretended Apology as were necessary, I concluded with a short, but (I hope) satisfactory Account of the Venereal Disease, as to its Cause, Nature, Signs, and Cure: All which I, about
December

To the READER.

December 1709, publish'd in a Tract by it self
and now, (as being but a farther Prosecution of that
Design) present you with (with some few Alterations
and Amendments) as a third Part of Quackery
Unmask'd. I have but one Thing farther to advise
you of, which is, That soon after the said pretend-
ed Country Physician's said Apology was pub-
lish'd, an Acquaintance of mine (Martin's parti-
cular Friend) told me, he had very earnestly desir'd
Martin to tell him who was its Author; and that
Martin thereupon assur'd him he knew not who was
its Author, and that he had not any Knowledge
that any such Apology was to be publish'd, until
he saw it advertis'd in the News-papers; notwith-
standing which, the Man that printed it, (Mr. Bar-
ber by Name) has since inform'd me, that he had the
Copy thereof from Martin, and that Martin (tho'
I'm confident neither his Sense nor Learning would
serve him to compose it) paid him for printing it.
I mention this only as a farther Instance of Martin's
Veracity, because (you know) Honesty and Ve-
racity usually go together! and remain, Reader,

Yours to serve you in what I can,

J. Spinke.

March 5.

1710.

Quackery

C H A P. I.

Of the Antiquity of Physick, and the several Sects of the ancient Physicians.

§ 1. **T**HE Art of Physick, viz. Healing, is probably almost coeval with the World, for Adam and Eve being drove out of Paradise, were subject to, and perhaps sometimes exercis'd with bodily Diseases and Infirmities, as well as their Posterity; and it may, I conceive, be reasonably presum'd, that Adam, and his immediate Descendants, were not wholly unacquainted with (but rather well skill'd in) the sanative and medicinal Virtues of Vegetables, and the Method of using them. 'Tis, I think, probable, that in those Days, every Person, or at least every principal Person of a Family, as he had Occasion, us'd such Means as he was acquainted with, or as his Reason suggested to him to be proper to Remedy the bodily Infirmities that attended himself, or those of his Family; until some one Person apply'd himself wholly, or principally, to the Art of Healing, and thereby became distinguish'd by the Name of a Physician: And doubtless the World was of no long Standing when this first happen'd, for we read, Gen. 50. 2. That Joseph commanded the Physicians to embalm his Father Jacob. And from the next Verse, 'tis plain that at the Court of Egypt, Embalming was even then a customary Thing, but how long it had been so, is uncertain.

§. 2. Whoever shall please to consult the Book of Genesis, may find that Joseph was but the two and twentieth Person in a lineal Descent from A-

B

dam.

Sam. In the Days of *Noah*, the ninth from *Adam*; the World was strip'd of all its *Inhabitants*, excepting *Noah*, his Wife, his three Sons, and their Wives, by the *universal Deluge*; which was, according to *Chronologers*, in, or about the Year of the World 1656; and *Jacob* dy'd in *Egypt*, about the Year 2255; so that from the Flood to *Jacob's Death*, was but about 600 Years; yet then, as before observ'd, in the *Egyptian Court*, *Embalming the Dead* was customary, and probably might so have been for a long Time before. Certainly the *Health and Well-being of a Living Man*, being a *Matter* of infinitely greater Concern than the *Preservation of a Dead Corps*, from present Corruption, we may justly presume, that the *Art of Healing* was study'd and practis'd long before *Embalming* was either practis'd or thought of. This Consideration added to that of the early Custom of *Embalming*, makes me apprehensive, that the *Art of Healing* was practis'd by some particular Persons, who were call'd *Physicians* very soon after *Noah's Flood*; or perhaps before it; for we read, *Gen.* 4. 17. of *Cain's* building a City; and *Vers.* 22. that *Tubal Cain* was an Instructor of every Artificer in *Brass and Iron*: And *Chap.* 9. 20, 21. informs us, that immediately after the Flood, *Noah* planted a Vineyard, and made Wine; which 'tis not probable he should have done, had he not been acquainted with the Method thereof before the Flood. These Instances, as also the building of the Ark it self, prove that some *Arts and Sciences* were known and practis'd before the Flood; and why not the *Art of Healing* amongst the rest? It was not long after the Flood, as *Chap.* 14. shews, before *War* was introduc'd into the World; nay, we know not but that there were *Wars* before the Flood, for *God Almighty* is, by *Moses*, represented, *Gen.* 6. 13. saying to *Noah*, *The End of all Flesh is come before*

before me, for the Earth is fill'd with Violence through them; and behold, I will destroy them with the Earth. Now, as soon as by War, or any Violence, Wounds, Bruises, &c. (not mortal) frequently happen'd to the Inhabitants of the Earth, we may justly suppose the *Art of Healing* was study'd and put into Practice. Thus, although the *Holy Scriptures* do not inform us who was the first *Physician*, nor the Time when that Art was first practis'd, yet they give us (as you've seen) just Cause to imagine, that even the *antidiluvian World* was not without its *Physicians*.

§. 3. Of prophane Authors, some attribute the Invention of *Physick* to one of the Heathens pretended Gods, and others to another; most of them agree, that *Apollo* was the first *Inventor of Physick*; that his Son *Æsculapius* succeeded him in the Practice thereof; that *Æsculapius* left two Sons, *Machaon* and *Podalirius*, who were both *Physicians*, and very famous for their Cures at the *Trojan War*. The *Longevity of Noah*, and his immediate *Descendents*, may perhaps oblige us to acknowledge, that 'tis possible this *Apollo* might flourish in the Days of *Joseph*, and his Grandsons practice *Physick* at the *Trojan War*, which began in or about the Year of the World 2756, about 500 Years after *Jacob's Death*: But a Probability that so it was, no Man, I believe, will assert or argue for; much less for a Probability of his being the *Inventor of Physick*; but if there really was ever any such Person, (and the Story of him be not an *Allegory*, and the *Sun* as having so great an *Influence* over the *Life, Health* and *Well-being of Mankind*, and all living *Creatures*, that to its *Heat*, the very *Principles of Life*, have formerly been by some attributed, and on whose peculiar *Influence*, or the Want thereof, upon *Animal Bodies*, and those that surround 'em, *Health* and *Diseases* have been thought (and that in a great Measure, fitly enough) immediately to depend, was not by the

(*Ancients intended*) 'tis very likely he might be the most *Excellent Physician* of his *Time and Place*, and might better methodize the *Art of Healing*, and bring it nearer to *Perfection*, than all those who had (in his Country, or perhaps in the World) liv'd before him, had done. But as to the *Invention of Physick*, it certainly is rather owing (humanly speaking) to *Chance, Reason, and Necessity*, than to the Wisdom of *Apollo*, or any other single Person whatsoever.

§. 4. Historians relate, that before *Physick* became a distinct *Profession*, the *Babylonians, Egyptians, &c.* us'd to carry their *Sick* into the *Markets, Streets, Highways, &c.* that all Persons, who themselves had ever had, or that in others had seen the same (or like) *Malady*, might give their *Advice*, and encourage them to try what themselves, or others, had us'd with Success in the like Cases. And probably this *Method of exposing the Sick* to the View of all Persons, in order to be advis'd about their *Infirmities*, might first prompt some Persons to apply themselves to the Business of going from Place to Place to view the *Sick*, to give them *Advice*, and to make *Observations* on their different Cases, and on the Success of the *Remedies* they gave, or advis'd to; and so might, by that Means, acquire to themselves the Name of *Physicians*: And if so, doubtless some of them, through a more than ordinary *Diligence, sedulous Industry*, and a good natural *Sagacity*, soon acquir'd a more compleat *Knowledge of Diseases*, and of the *Method and Medicines* proper for their *Curation*, than others; and consequently gain'd a greater *Reputation* in the World. The *Heathen Inhabitants* of which were, as Historians relate, very apt, in those early Days, to *Deify* all Persons who had been, by any Means, signally serviceable to Mankind; and thus might *Apollo, Esculapius, &c.* come by their Honour.

§. 5. If what *Le Clark*, in his *History of Physick*, suggests

gests concerning *Æsculapius*, be true, viz. that he was the first *Clinick Physician*, so call'd from the Greek Word, [κλινῶν] which signifies a Bed, 'tis but just to surmize, 1. That *Æsculapius* was the first *Physician* that visited the Sick in their own Houses, and in their Beds. 2. That all *Physicians* before him, (even his Father *Apollo* himself) us'd to go, as is before mention'd, from Place to Place, to view the Sick, give their Advice, &c. And if *Æsculapius* was really the first *Physician* that did visit the Sick in their Beds, he was doubtless therein soon imitated by all the *Physicians* of his Time, who were of the first Rank, which occasion'd their being call'd *Clinick Physicians*; whereby they were distinguish'd from those *Physicians* (their Contemporaries) of less Note, who still kept to the then old Method of frequenting Markets; where meeting, (because the *Clinick Physicians* attended most of them) with but few Patients, they fell to Selling their Remedies amongst the People, to be by them us'd when, and as Occasion should require, and therefore were call'd by the Greeks [Ἀγοράς] *Agyra*, (ab ἀγορεύω, colligo) and afterwards by the Romans (*Circumfranei*) Market-Haunters, because they gather'd the People together in (ἐν Ἀγορᾷ, five in Foro) the Market-Palce, in order to sell their Medicines, as those call'd *Mountebanks* do now; and doubtless this was the first Distinction that was made between the Professors of *Physick*, the Origin of *Mountebanking*, and happen'd, (I conceive, though some, I know, think otherwise) long before the Days of *Hippocrates*.

§. 6. Authors, 'tis true, relate so many Things concerning *Apollo*, *Æsculapius*, and some others, who, as they report, were *Physicians*, and in great Repute before the Days of *Hippocrates*, that are apparently *fabulous*, that 'tis not possible to know what is really Truth concerning them. However, Le
(Clark Chap. 16, 17. of his History of *Physick*, effe-

Equally proves from *Celsus*, *Pliny*, *Plato*, &c. that the *Physick* of *Æsculapius*, and his two Sons, *Machaon* and *Podaliertus*, (and consequently of all their Predecessors) consisted principally in *Surgery*, and then concludes thus, viz. "I doubt not, but that it will appear strange thus to have degraded *Æsculapius*, and his Sons; and 'tis hard to believe, that Men that knew, according to our Supposition, little more than an ordinary Bone-setter, or Country Surgeon, should carry the Honour of being the Inventor of *Physick*. But our Surprise will cease, when we consider that *Surgery* being one of the principal Parts of *Physick*, and *Æsculapius* and his Sons practising, at a Time when there were no *Physicians*, but *Surgeons*, or who were also *Surgeons*, and were more considered on that Score, they might naturally enough pass for Inventors of an Art in general, of which they practis'd the Part most in Request in their Time. In the second Place, we must take Notice that though *Æsculapius* was more celebrated for his *Surgery*, than *Physick*, yet it does not follow from thence, that he concern'd himself not at all with the latter. 'Tis likely that he undertook inward *Maladies*, as well as outward, and that he practis'd all Parts of *Physick*, as did all that follow'd him to *Hippocrates*, and long after him. The Descendents of *Æsculapius* were call'd *Ajclepiada*, and have been believ'd, (or at least represent'd) to have preserv'd this Art in their Family, without Interruption. *Hippocrates*, who is indeed the most ancient *Physician*, of whose Method of Practice we have any certain Account, calls himself the seventeenth in Order of Descent from *Æsculapius*.

§. 7. *Hippocrates*, flourish'd between 4 and 500 Years before our Saviour's Incarnation, and is generally esteem'd the first that clearly laid down the

Precepts

Precepts of Physick, join'd Physick with Philosophy, and thereby justly gain'd to himself an Immortal Honour. But 'tis said, that for several Ages before his Days, many excellent *Observations* concerning *Diseases*, their *Remedies*, &c. had been, by the *Aesclepiada* his Predecessors, treasur'd up in the *Archives* or *Temple* of *Aesculapius* at *Coos*, and that *Hippocrates* transcrib'd and methodiz'd the same; and that that *Temple* happening soon after to be burnt, those Things which he had from thence transcrib'd, pass'd for his own, as well as those which were really so. But this, if *Truth*, does not detract from the *Worth* and *Honour* of *Hippocrates*; 'twas no more criminal in him to improve *Himself* and his *Writings* from what he might find in the *Temple* at *Coos*, than 'tis for the *Physicians* of this *Age*, to consult his *Writings*, or those of any other of the *Ancients*; and that *Hippocrates* did not act the *Plagiary*, in order to arrogate to himself the *Honour* of being the *Inventor* of *Physick*, is plain from his writing expressly concerning the then ancient *Physick*, and assenting, that he thought they were in the *Right*, who attributed its *Invention* to the *Gods*. Nay, considering the *Modesty* of his *Writings* (so far as I am acquainted with them) I verily believe he never aim'd at, or expected the thousandth Part of the *Honour*, that since his Days has been done him; which yet I do not think has exceeded his *Merit*. *Hippocrates* having thus methodiz'd the *Art* of *Physick*, has had the *Honour* of being esteem'd the first of that ancient *Sect* of *Physicians*, call'd *Dogmatists*, (*Δογματῖκός* ille est qui certa Dogmata in aliqua Scientia persequitur, a *doctō*, *senseo*) who attempted to establish the *Art* of *Healing* on (its present and) the best of *Foundations*, viz. *Reason*, *Experience*, and *Observations*. *Gallen* (though born near 500 Years after *Hippocrates*) was the next that made any considerable *Advances* in this *Rational Method* of *Practice*; and al-
tho'

tho' both *Hippocrates* and *Galen* were, as late *Improvements* demonstrate, far from compleating either the *Theory* or *Practice* of *Physick* ; yet their *Works* still are, and probably ever will be, in great *Esteem* amongst *Learned* and *Methodical Physicians*.

§. 8. There was also in old Times, another *Sett* of *Physicians* call'd *Empiricks*, (*ab ἐμπειρίᾳ* tento) these were *Contemporaries* with the *Dogmatists*, and not much, if at all, less famous than they ; and as the *Dogmatists* were so call'd from their *positive* Way of *Reasoning* concerning the various *Causes* and *Natures* of *Diseases*, and their *Remedies*, and then *methodizing* their *Practice* as well by *Reason* as *Experience* ; so the *Empiricks* receiv'd their *Denomination* from their (as some say) *slighting Reason*, and depending wholly on their *Experience* of certain *Remedies*. *Celsus* reports, that *Separio* of *Alexandria*, was the first *Empirick* ; and if he and his Followers rejected or slighted that *Knowledge* (as is now suggested of him and them) of the *Nature* of *Diseases*, and their *Remedies* that he and they were capable of attaining, he, and they, without doubt, were highly to blame. But, considering what I find in good *Authors*, 'tis with me a *Question* whether they so did ? *Dr. Primrose*, in his Book *De Vulgi in Medicina Erroribus*, speaking (*de Agyriis*) of *Mountebanks*, (p. 22.) says, *Empirici olim erant Viri valde docti*, &c. i. e. "The
" *Empiricks* of old Time, were very *Learned Men*,
" *Skilful* in the *Knowledge* of *Medicines*, whom
" our *Galen* some where owns to be his *Masters* ;
" they not only knew *Medicines*, but they were
" also well acquainted with the *Medical Pre-*
" *cepts*, the *Diagnostick* and *Prognostick Symptoms*, and
" pursu'd a certain *Method*, or rather *Order* in their
" *Practice*. The *Doctor*, I confess, adds, *Sed nec*
Causas Morborum, *nec Præceptionum Medicarum Rati-*
onem inquirebant ; sufficiebat illis, ea fuisse olim aut
a Majoribus, aut a seipsis observata. i. e. " But they
" did

" did not enquire either into the *Causes of Diseases*,
 " or the *Reasons of the Rules of Physick*; it was suf-
 " ficient for them, that those *Things* had been for-
 " merly observ'd either by themselves, or by their An-
 " cestors. But the before-mention'd *Celsus*, who is
 call'd the *Latin Hippocrates*, sets this Matter in a
 clearer *Light*, for, in his *Preface*, he thus expresses
 himself, viz. *Hi qui se impetunt ab Experientia no-*
minant evidentes quidem Causas, ut Necessarias, am-
plectuntur: Obscurarum vero Causarum, & naturalium
Actionum Questionem ideo supervacuum esse contendunt,
quoniam incomprehensibilis Natura sit. i. e. " They
 " who call themselves *Empiricks*, do indeed embrace
 " the apparent *Causes*, as necessary; but they con-
 " tend that the *Controversy* of hidden *Causes*, and
 " secret natural *Actions*, is therefore superfluous or
 " vain, because *Nature* is incomprehensible. What
 Doctor in *Physick*, now alive, need be asham'd of
 this Opinion, which amounts to nothing more than
 that we ought not to spend our Time in attempt-
 ing to pry into the *inscrutable Secrets of Nature*,
 which the *God of Nature* seems to have reserv'd to
 himself; and which, for that Reason, (in all Proba-
 bility) we shall never understand, and thereby
 prevent our acquiring other useful Knowledge, or
 being otherwise serviceable to our Generation. That
 we ought, so far as we can, to investigate and
 scrutinize into the *Nature* of an *Human Body*, as
 well in its *healthful* as its *morbid State*, the *Causes*, *Na-*
tures, and *Symptoms of Diseases*, the *Nature* of all the
Medicines we use, and the *Reason* of their various
Operations and *Effects*, is an undeniable Truth.
 But by what Name is that *Physician* call'd, or
 where may he be found or heard of, who has a
 compleat, and (so much as to himself) satisfactory
 Notion of these Matters? Nay, what *Physician* or
Philosopher can be assur'd that his Notions concern-
 ing the secret *Operations of Nature*, however satis-
 factory

factory they may at present seem to himself and others, are really Right, and that they will not hereafter be call'd into *Question*, be *Confuted* and *Rejected*? The *God of Nature*, and none but *He*, truly knows what *Nature* is, what are her *Laws*, and how she *actuates Matter*, and *converts* it out of one *Form* into another, in order to *constitute* the great *Variety* of *Beings* that are in the *World*! 'Tis therefore, I humbly conceive, consistent with *Truth* and good *Manners*, to affirm, that the *wisest Philosophers* are but the *best Guessers* at the *Secrets of Nature*; and the *most Learned Physicians*, but the *most Skilful Empiricks*. And as for *Empiricks* depending on their *Experience* of certain *Remedies*; do not the *most learned* of our *Physick Authors* tell us of some *specifick Remedies* that may, in some *Cases*, be depended on, for whose *Effects* they can't account? And do not the *most Renown'd* of our *Physicians* use these *Specificks* in their *Practice*? And is not the *Use* of these *Specificks*, *Empirism*? Do not the *Writings of Hippocrates*, and those of all learned *Physicians* since his *Time*, demonstrate, that *Experience* and *Observations* (with due *Ratiocinations* thereon) constitute the *most firm Foundation* (without nice philosophical and conjectural *Speculations*) for a *Rational* and *Successful Practice* in the *Art of Physick*? In short, a *Rational Empirism* seems to me (I ask Pardon if I mistake) no improper *Title* for the highest *Perfection* the *Art of Physick* ever yet was at, or is capable by human *Learning* and *Industry* to be *advanc'd* unto. Nor can I conceive, that there was any real *Difference* between the ancient *Dogmatists* and the *Empiricks*, excepting that the first assum'd to themselves an *Assurance* of being right in their *Opinions*, (in which, notwithstanding, we know they were mistaken;) but the latter, finding that their *finite Capacities* were not sufficient to comprehend the *Things* that pertain to *infinite Wisdom*, modestly acknowledged

knowledg'd the same, and forbore to trouble the World with their *Conjectures* concerning those Matters that they were conscious were above *human Wisdom* fully to comprehend. And the Case being thus, the *Empiricks* may as justly as the *Dogmatists*, (or *Methodists*, as some call them) be said to have been *Rational* and *Methodical Physicians*; and if *Modesty* be preferable to a too good *Assurance*, they were on that Account, the most worthy of Esteem; and by their setting a Value, and depending on *Experienc'd Specifick Remedies*, we may justly presume they were the best *Physicians*, and most successful in their *Practice*.

§. 9. Having thus, I humbly conceive, made it evident, that the *Empiricks*, as well as the *Dogmatists*, were *Methodical* and *Rational Physicians*, it may not be amiss briefly to represent wherein a *Methodical* and *Rational Practice* (in the Cure of any Disease) consists. And not to take any Notice (for Want of Room) of that five-fold Division under which *Sennertus*, and most modern Authors, treat of the Art of *Physick*, viz. 1. *Physiologia*. 2. *Pathologia*. 3. *Semiotica*. 4. *Hygieina*. 5. *Therapeutica*, I shall inform you, that the *Method of Physick* (being a rational Application of Remedies to an human Body, for the Curation of Diseases) consists

1. In the Knowledge of the Disease, and its Cause.
2. In the Choice of Remedies proper for the Curation of that Disease.
3. In a due Ratiocination in the Practitioner, which of those Remedies ought to be us'd first, which next, &c. So that the Disease and its proper Remedies must be thoroughly understood before the Practitioner can duly reason in himself about a methodical Cure. In Practice, the Disease, its Cause, Symptoms, &c. the Age, Sex, Constitution, Strength, &c. of the Patient, are call'd the (*Indicantia*) Things indicating: The Remedies are call'd the (*Indicata*) Things indicated: The Result of the Practitioners

oners *Ratiocination* in himself concerning the Disease, and its Remedies, is call'd the (*Indicatio*) Indication. And (after, and according to all these *præcognita & præmissa*) the actual Application or Administration of these proper Remedies, constitutes the (*Methodus medendi*) Rational and Methodical Practice of the Art of Healing.

§. 10. That *Asclepius*, *Hippocrates*, and all the ancient Physicians, as well the *Dogmatists*, as the *Empiricks*, were conversant in the whole Art of Healing, now divided into *Physick*, *Surgery*, and *Pharmacy*, is very apparent from *Le Clark's History of Physick*, and from all the Writings of *Hippocrates*, and other ancient Physicians now extant. The like may be said of *Galen*, *Celsus*, and of all the famous Men of the Profession for many succeeding Ages. Nor have there been wanting some great Men in almost every Age and Country down to this very Day, who have adher'd to this ancient Way of Practice, and have recommended the same to Posterity in their Books. But a different Mode of Practice, as is before hinted, does at present prevail in the World.

C H A P. II.

Of the present State of Physick in London.

§. 1. **T**HE Art of Healing, contrary to the Custom of former Ages, is now divided into several Branches, viz. There are those who are wholly conversant about *Internal Diseases*, these are call'd *Physicians*; others only take Care of *External Infirmities*, or such as are to be cur'd by *External Remedies*, these are intitul'd *Surgeons*; others wholly employ themselves in the Preparation of Medicines

cines for the *Physicians* and *Surgeons* Use; and are call'd *Apothecaries*.

§. 2. In order to a Man's being a *Physician*, the Mode that is now esteem'd most honourable, and which best recommends him to *Persons* of Condition, is, that of being first admitted a *Doctor in Physick* in some *University*, and after that, a *Member* of the Honourable, the *Royal Colledge of Physicians* in *London*. The *Surgeons* and *Apothecaries* are also establish'd Societies; and *Youths*, of due Learning, are brought up to those *Businesses*, by serving to the *Surgeons* a seven, and to the *Apothecaries*, an eight Years *Apprenticeship*.

§. 3. But there are *Persons*, who not enjoying the Happiness of a *University Education*, do, notwithstanding, gain a competent Knowledge both in the *Theory* and *Practice of Physick*, either by being brought up under some *Eminent Practitioner*, or by their own *Ingenuity* and *Industry*, in perusing *Medicinal Authors*, and most commonly by both those Means. Of these *Persons*, some capacitate themselves to *Practice*, by offering themselves to the Examination of the *President*, and *Censors* of the *Colledge of Physicians*, who, upon finding them fitly Qualify'd, grant them *Dipoma's*, authorizing them to practice *Physick*, (*quandiu se bene gesserint*;) Others, after their having been examin'd by four *Doctors in Physick*, upon their certifying that they find them fitly Qualify'd, are *Licens'd* by the Right Reverend the *Lord Arch-bishop of Canterbury*, or the *Bishop* of the *Diocefs* where they live, to *Practise* the said *Art*. And these *Persons* often become as *Knowing* in their *Profession*, pursue as *Regular* and *Rational* a *Method* of *Practice*, and are as serviceable to the *Common-Wealth*, as many of those who are *Graduated Doctors in Physick*; and therefore as *Worthy of Esteem*; although they move (and are content

tent to acknowledge it) in somewhat a lower Sphere.

§. 4. But you may say, we have, at this Time, an *hideous Noise* made about *Quacks*: Pray, who be they, and what be their *Qualifications*? For they be (as they pretend) *Physicians*, or *Doctors* too! And can, say some, *cure all incurable Diseases*! Can bring the *Dead to Life*; or rather, can hasten the *Living* to take up their *Abode* amongst the *Dead*! Well then, for the Satisfaction of *my dear and well-belov'd Friend*, John Martin of Hatton-Garden, *Surgeon*, as he calls himself, I'll set this Matter in as true a Light as I can. And I will attempt truly to *Characterize* all those he would have to bear the Title of *Quacks*, and after that, *Himself* too.

C H A P. II.

Of Quacks.

§. 1. **T**HE Word *Quack* being of *Dutch* Original, signifies, says the Book call'd *Gazophylacium Anglicanum*, a frivolous and vain Tattler, and so is applicable to any Person of any Profession who ostentatiously pretends to have a great deal of Skill and Knowledge in any Matter that he is in Reality wholly *Ignorant* of, or does very little *Understand*. And those *Professors* of *Physick* that the *Greeks* call'd *Agyræ*, the *Romans* *Circumforanci*, and we *Mountebanks*, in order to recommend their *Medicines* to the *Populace*, being often guilty of this vain *Ostentation*, are, by the *Dutch* and *Germans*, call'd *Quack-Salvers* (i. e. Vain-tattling Salve-Sellers) and, for Shortness Sake, *Quacks*. Some *Chymical Physicians* too, as they formerly affected to call

call themselves, reporting those Things of their Remedies, that it was very improbable they should perform, were by the *Galenical Physicians*, intituled *Quacks*.

§. 2. There are some, I know, that take the Word *Quack*, and the Word *Empirick*, to be Synonymous ; but I have already made it appear, that the *Empiricks* were *Rational Physicians* ; and that our most learned *Doctors of Physick*, are not afraid of the *Empirical Use of Remedies*. Besides, if I admit a *Distinction* to be made between *Rational* and *Empirical Physicians*, yet *Quacks* (properly so call'd) must be allow'd to make a third Class : For,

1. The *Rational Physicians Practice* (whether he be a *Doctor of Physick* or not) is founded on *Reason* and *Solid Philosophy*, as well as on *Experience* and *Observations*.

2. The *Empirical Physician's* only on *Experience*, and *Observations*.

3. But a *Quack*, (properly so call'd) whatever *Learning* in the *Languages*, *Liberal Arts* and *Sciences*, &c. he may justly lay Claim to, yet when he engages in the *Practices of Physick*, and *Surgery* (or either of them) and undertakes to perform *Cures*, he must be presum'd to be out of his proper *Sphere*, and to intermeddle in Matters which he neither understands, nor has any *Experience* in. For, had he so much *Knowledge* of the *Diseases* he undertakes to Cure, and their *Remedies*, as to give a *Rational Account* of them, and consequently on what Account he expects Success, he'd be (not a *Quack*, but) a *Rational Practitioner* ; if he had only the *Knowledge of Experienc'd Remedies*, that, in Cases like those he pretends to cure, had formerly been, by many *Experiments*, found to be serviceable, he'd then be (not a *Quack*, but) an *Empirick*, (according to the common Acceptation of the Word ;) but being destitute of both these *Qualifications*, his intermed-

dling in the *Art of Healing*, and pretending to Cure (whether every or any one) Disease, brings him properly under the Denomination of a *Quack*, or *Quack-Doctor*. Truth is, whenever any really *Learned, Regular, and Rational Physician*, shall venture to give *Physick*, in any particular Case, that he does not understand, or as to which he has not any *Experienc'd Remedies*, that he may (in such a Case) justly expect Success from; he may, in such a Case, be justly said to act the *Quack*: And in any such Case, (I'm sure it will be own'd that) the most *skilful and learned Physician* ought (in Point of *Honour and Honesty*) to join (for his Patient's Safety) in Consultation with (if possibly he can) some other *Physician*, (though of less Note than himself) who may have more *Knowledge* of, or may have had more *Experience* in such Cases than himself. And as this is proper to be done, so 'tis customary with *Physicians of Honour, Honesty, and Reputation*, so to do. However, 'tis probable, from this *Remark*, that many real, and really worthy *Physicians* can't, in a strict Sense, be said never to have acted the *Quack*; nor few, if any *Quacks*, never to have acted perhaps the *Rational*, at least the *Empirical Physician*. But every Man ought to receive his *Denomination* from his general *Practice*. A meer *Quack* then, may justly be term'd a *Bold and Ignorant Pretender* to the *Art of Physick*, whose *Method of Practice*, if he will endeavour, so far as he can, to be honest, must be to consult all *Authors* as to the *Practick Part*, (as *J. Martin*, p. 439. says he does) try all the *Methods and Medicines* he shall therein find recommended; and afterwards, either to Approve, or Reject them, according as shall be the *Event*; i. e. According as they shall have happen'd either to have Kill'd, or Cur'd his Patient! Such a *Practitioner* (if I may be excus'd for applying the Term to him) I take to be a mere *Quack*. But

(as

(as I find intimated in a certain printed Letter) there are also *Mercenary Quacking Rascals*; these I take to be mere *Impostors* and *Cheats*, such I mean as pretend to be Authors of those Books they are not; and such, whatever their *Knowledge* in *Physick* or *Surgery* may be, as (for pure *Lucre* of *Gain*, with an *Honesty* equal to that of *Highway-Men*, and *House-Breakers*) give *Medicines* (that they prepare and sell) such *Characters* as they themselves know they can't *Answer*, promising (for Instance) so absolute a *Cure* (vid. *Sp-ner's Advertisements*) for *Fits* and *Vapors*, of how many *Years* soever standing, and howsoever severe, that they shall never more return; so of other *Diseases*. The like may be said of promising (as a certain *Quack*, I am told, has sometimes done, (and amongst the rest, very lately to a Friend of Mr. *Richard Walsh's* at the *Temple*) a perfect *Cure* for a slight *Clap* in two or three *Weeks* Time, for five *Guinea's* Reward; and yet keeping the same Person in Hand eight or ten *Weeks*, making him, in that Time, near twenty times worse than he was: And then (after he shall be cur'd by any other Man) causing him to be arrested in an *Action* on the Case for 20 l. These *Sparks* (for such it seems there be) ought, doubtless to be esteem'd *Cheats* and *Villains*, and, when discover'd, be brought under the *Discipline* of the *Law*. What Cause therefore can any such Fellows have to complain of such Letters as that above-mention'd; and which may be found in the *Post-Boy* for the 16th of *April*, 1709. in the following Words, viz.

Jack Marten,

"THOU mercenary quacking Rascal, that would promote your own Interest, by pretending to lay open other Mens Failings, (with an Addition of Lies to Boot) but tells not a Word of your own Ill-doings, which are, and have been as great as the worst

" Quacks about Town can be, and may come upon the
 " Stage, not much to your Honour, with a Pox to you,
 " and your sham Letters in your Books. You talk of
 " Fortune; 'tis well if you know your own, which will
 " hardly be to die in your Bed; for by a good Dose of a
 " Club, Sword, or Pistol, which you justly deserve, (and
 " shall be sure to have) you will be sent packing to
 " Hell, and when you come there, remember your For-
 " tune was told *Gratis* before hand.

*And may you, at your Death, leave no better Fame,
 Than for all Mankind to curse your very Name.
 And when your pocky Carcase is return'd to Dust,
 May your Ashes be for ever curst, &c.*

Such a Letter as this, I confess, I never saw sent
 from a Patient to his Doctor before; however, the
 World may see what sort of Letters this Man does
 (perhaps deserve, at least) receive! And perhaps
 he may have had some hundreds of them. A rare
 Fellow he!

§. 3. Some not only use the Word *Quack*, and
 the Word *Empirick* promiscuously, but also bestow
 both the one and t'other on every *Professor* of *Phy-*
sick, however endow'd with *Skill*, *Learning*, and
 all *Qualifications* necessary to capacitate him for
Practice, who has not been *Educated* at some *Univer-*
sity: And so likewise upon every *Practiser* of *Surg-*
ry, who has not serv'd an *Apprenticeship* to that *Pro-*
fession. But the *Author* of the *present State of Surg-*
ry, in a Letter to *Charles Barnard, Esq; Serjeant,*
Surgeon, and Surgeon in Ordinary to Queen ANN,
 thus writes, *viz.* " I know 'tis too customary with
 " some (perhaps less knowing than those they stig-
 " matize) to brand every Person with the Name
 " of *Quack* who has not run a *University-Circuit*,
 " or serv'd a seven Years *Drudgery* to a *Plaster-Box*:
 " This I can't think to be a fair Treatment, since
 " 'tis possible for to find such, who have gone
 " thro'

“ thro’ both to very little Purpose, whilst a fertile
 “ *Genius*, cultivated with greater *Industry*, and a
 “ more *sedulous Application*, have, without this *For-*
 “ *mality*, at some Times done their *Country* very
 “ good *Service*. In the *Liberal Arts* and *Sciences*,
 “ *Ingenuity* will, and ought to be encourag’d ; the
 “ *Accomplishment* of the Person being still more va-
 “ luable than his Manner of acquiring it. No
 “ Man ought to be discourag’d, who has had a *Li-*
 “ *beral Education*, and can give a *Rational Account* of
 “ *Practice*. And no Man can, I believe, reasona-
 “ bly object against this Gentleman’s Opinion.

§. 4. Some will have those, and those only to
 be *Quacks* that make *Publick* (whether by *Bills* or
Books) *Pretensions* to the *Cure* of the *Venereal Disease*,
 rather than any other; but there being as much
Skill requir’d to make a *Speedy, Safe, and Effectual*
Cure in that *Disease*, especially when *Confirm’d*, at-
 tended with ill *Symptoms*, or *Complicated* with other
Diseases, as in any *Disease whatever*. No less *Repu-*
tation can certainly be, in Justice, due to a *Practiti-*
oner for curing that *Disease*, than any other. ’Tis
 vicious indeed, and therefore a just Cause of *Re-*
proach by *Whoring*, to get that *Disease*. But ’tis the
 Duty of (and therefore no *Crime* in) the *Physician*,
 when apply’d to, to perform the *Cure* thereof,
 with what *Ease, Safety, Privacy, and Expedition* he
 can.

§. 5. *John Martin* calls those *Quacks*, whate-
 ver their *Capacities* and *Qualifications* be, that dis-
 perse printed *Bills*, in Relation to the *Venereal*, or
 any other *Disease* : But herein he only discovers his
 own (not to say *Impudence*) want of *Breeding*, for
 several *Gentlemen* have so done, after whom (in
 my Opinion) he is not worthy to carry either *Pens*
 and *Ink*, or a *Plaister-Box*. Some Years ago, *Dr.*
Peachy, then, and now, a worthy *Member* of the *Col-*
ledge, dispers’d as many *Bills* about the Town, as
 any

any Man. Dr. Salmon, a Man as deservedly famous for his many *Books* publish'd in Relation to *Physick* and *Surgery*, as any Man in this *Kingdom*, has, within these few Years, dispers'd printed Bills. Mr. Needham, the Surgeon, had, when he liv'd in London, Bills, in Relation to the *Venercal Disease*, pasted up all the Town over.

§. 6. In the *Front* of those that now give out Bills, I'll place Dr. Tilburg, who has been Surgeon in Ordinary to several Kings of England; of whom Martin having, in his *Books*, printed some lying Stories, has since, in the Presence of Dr. Greenfield, and others, submitted to ask his Pardon, as Dr. Tilburg assures me. Mr. Cam, and Mr. Noy, (the former of which was, as I'm inform'd, brought up with an *Apothecary* in Worcester) I believe to be ingenious Men, that well understand their Business. These therefore, and such as they are, ought not to be call'd Quacks, but Rational, or (at least) Empirical Practitioners. 'Tis the Capacity and Qualifications of the Practitioner, not his Mode of making himself known, (whether by publishing Bills, Books, &c.) in order to acquire Business, that makes the Real and Essential Difference between the Professors of the Art of Healing. A profess'd and travelling Mountebank, (therefore sure a Bill-Doctor) may sometimes be a Man, not of Art only, but worthy of Esteem. How else came Sir William Read by his Knighthood, and the Honour of writing himself, her Majesty's Occulist?

§. 7. These Gentlemen, are indeed ap'd in their Publications by mere Quacks, Fellows that being guilty of neither Learning, Skill, or Honesty, will, as I said before, undertake infallibly to cure even all Incurable Diseases: And I must desire to be excus'd, in presuming, that in the Front of these, that Impudent, Louse-pricking Quack, Spooner of Goodman's-Fields, that marry'd John Martin's Sister, ought

ought to be plac'd. You may behold his impudent and ridiculous *Publications* in almost every *News-paper*, viz.

The greatest *Venerereal Antidote in the World*, that has cur'd hundreds of *Claps*, to *Admiation*, in 3 or 4 Days Time, &c. with above 40 other (pretended) *Rare Medicines*, no one of which, in all Probability, can answer the tenth Part of the *Character* he gives of 'em. However, this *Spooner* being *Martin's Brother*, and *Martin* having set up for a *Detector of Quack-Impositions*, 'tis, I conceive, incumbent on him, to convince the *World*, that the *Medicines* sold by *Spooner*, merit the *Characters* he, in the *News-papers*, gives of them; and the rather, because some ill-natur'd Persons may be apt to suggest, that these *Medicines* are *Martin's own Merchandize*, made up of the *Decay'd Drugs*, &c. that he happen'd to have by him when he shut up his little *Apothecary's Shop* in *Tuly-street*, in order to turn *Clap-Doctor*. If any one shall say, *Spooner* is only the *Vendor* of these *Medicines*, and so can't properly be call'd a *Quack*; I answer, We are now told in almost every *News-paper*, that he sells an *Elixir for the Scurvy*, or agrees for a *Cure*. ——— which proves he is now a thorough-pac'd *Quack*; and if he spends all his Time in *Quacking*, the *Nits* and *Lice* will doubtless rejoice, in having lost so severe a *Tormentor*. And yet there may, for all that I know, be an hundred *Quacking Fellows* about this Town, as impudent and ignorant in the *Matters* they pretend to as *Spooner*. There is *James Rivers*, in *Salisbury-Court*, very lately *Mr. Cam's Foot-Boy* and *Shoe-Cleaner*; the two *Popping-Ally Quacks*, &c. And should these *Sparks* form themselves into a *Society*, I submit it to *Martin's* serious Consideration, whether it would not be worth his while to be their *President*?

C H A P. IV.

Of John Martin, and his Treatise of the Sixth Edition.

§. 1. **H**AVING said thus much of *Quacks*, for *Martin's* Satisfaction, I'll now say something of him for the *Town's* Information. The Account that he gives of himself in his pretended Translation of *Dr. Greenfield's Treatise of Cantharides*, (p. 347.) is, that he belongs to a *Society of Gentlemen*, that are *Botchers*, rather than *Surgeons*. Whether the *Printer*, in that Place, made any Mistake, I know not; if he has, probably *Martin's* Intention was to have told us, That he desir'd to have been brought up a *Butcher*, rather than a *Surgeon*: Or that (his *Father* being a *Taylor*) he was for some Years a *Botcher*, before he was put 'Prentice to a *Surgeon*; and 'tis probable this was the *Truth of the Matter*: For his *Father* living in *Tuly-street*, amongst abundance of poor People, had probably more old *Cloaths* to mend, than new *Ones* to make; and not caring to be lousy himself, might put off his *Botching-work* to his hopeful Son *Jack*; and if so, I suspect that *Lice*, rather than *Maggots*, may have some Way got into his *Head*, and have kept his *Brains* (in Spite of *Crouch's Pills*) in Disorder ever since. But if the *Printer* has made no Mistake, I can but admire at his *Folly* and *Impudence*, in attempting to bring an *Odium* on those *Gentlemen* in general, of whose *Society*, if he says true, he is admitted to be a *Member*. He there also adds, That several have asserted, that he is no *Regular Surgeon*: "When 'tis too evident (says he) to be contradicted, that I serv'd my Time to an *Eminent Surgeon* of this

" this *Town*, viz. *Mr. Green*, with whom I not on-
 " ly learn'd the *Practick Part* of *Surgery*, but of
 " *Physick* also, (he having constant Employ in
 " both.) This *Mr. Green* then did, and still
 (1709) does keep an *Apothecary's Shop* near the
Three Tun Tavern in *Tuly-street, Southwark*; and if
Martin pleases to consult *Dr. Pitt*, he will, I be-
 lieve, be inform'd, that those who keep *Apotheca-*
ries Shops, and yet intermeddle (though in the low-
 est Parts of the *Town*) with *Physick* and *Surgery*,
 ought to be term'd *Eminent Quacks*, rather than
Eminent Surgeons. But probably *Martin* may
 have bely'd his *Master*; for I do not know
 that *Mr. Green* meddles with any Thing (unless
 amongst his poor Neighbours) that does not be-
 long to an *Apothecary*. And whether *Martin*, ha-
 ving serv'd his Time in an *Apothecary's Shop*, can,
 for that Reason, be call'd a *Regular Surgeon*, or
 whether 'tis probable that he can, does, ever did,
 or ever will pursue a *Regular Method* of *Chirurgick*
Practice, I shall leave to more competent Judges to
 determine. But because he has made such a Noise
 about his being a *Surgeon*. I have, I confess, made
 some Enquiry after his *Chirurgical Performances* in
 those many Places he has liv'd in; but *Letting*
Blood, and *Cutting Issues*, are the chief I could hear
 of. Many old Women about *Barnaby-street* do indeed
 affirm, that when he kept an *Apothecary's Shop* in
 their Neighbourhood, he was mightily applauded
 for putting up a *Clyster-Pipe* with a great deal of
Dexterity; but whether it was he that, some Years
 ago, was so highly cry'd up in that Part of the
Town, for cutting of *Corns*, I can't now gain a-
 ny good Information.

§. 2. *Martin* (as I'm told) being lately ask'd
 by some *Doctors*, at a certain *Tavern*, how he di-
 stinguishes himself from a *Quack*? Answer'd,
 That he don't give out *Bills*. But what *Essential*
Disse-

Difference there is betwixt other Mens giving out *Bills*, or causing them to be pasted up on the *Posts*, and his keeping a Man (as I'm told he does) all the Year round, to *paste up* the *Title Pages* of his *Treatise*, and to deliver them from *House to House*, in all the *Principal Parts* of the *Town*, he might do well to inform us; as also wherein his *Book* is really more valuable than their *Bills*; and until he so does, when he intitles others *Bill-Quacks*, if they should retort, and call him a *Book-Quack*, I know not whether they'd be more liable to a *Reprehension*, than he.

§. 3. But you'll say, his being *Author* of a *Book*, shews him to be a Man of *Sense*, *Learning*, and *Skill* in his *Profession*. And, 'good Faith, the *Book* does shew the *Man*! His *Sixth Edition* consists of 438 Pages, in which, if any Man can find *six Lines* all in a Place (and not transcrib'd from some other *Author*) that donot contain either *false English*, *Nonsense*, *Smut*, *Obscenity*, *Scurrility*, *rediculous* Notions concerning the *Venereal Disease*, and its *Cure*, or some *Matter* unworthy a Man of *Sense*, *Learning*, *Skill*, or good *Manners*, he must look more narrowly into it than I have done. Behold the *Learned Account* he gives of the *Cause* of the *Venereal Disease*, viz. (p. 2.) "I say (says he) 'tis sufficient
"that we know it to be a *Disease* daily gotten, and know
"how to cure it! And (p. 17 and 18.) he philosophizes like any *Bedlamite*, viz. "The *Pox* proving
"infectious upon *Copulation*, is because it's engender'd
"out of every infectious *Diseases*, and convey'd by the
"Seed, which as it is the *Spirits* contracted, and Flow-
"er of all the *Juices* of the *Body*, so must it likewise
"consist of the *Spirits* and *Flower* of all the *Infection*,
"or infected *Juices* of the whole *Body*. Being thus
wonderfully equipp'd with the *Knowledge* of the
Disease, he proceeds to consider its *Cure*; for which
he tells you (p. xxiv.) *Mercury* is one of the most
sovereign

sovereign Remedies. He therefore bestows about 60 Pages in examining it. "Mercury is, says he, (p. 348.) the Balsam of Nature, in which is an incarnative and regenerative Virtue, wonderfully renovative and restorative! Yet he informs us, (p. 291.) "That this wonderful Balsam is of so very penetrating, eating, corroding a Virtue, that it burns like Fire, devours, and makes its Way through Metals, &c. and but apply'd to our Bodies, not only eats the Flesh, but corrodes the very Bones. But one of his best Observations is, (p. 288.) "That Mercury, being put into Bread in the Oven, Pease in the Pot, Eggs at the Fire, will make them dance, so as to provoke Laughter. When the Devil be Melancholy, let him fend for Martin to be his Cook.

§. 4. And as 'tis plain, in my Opinion, that Martin has, in his Book, shewn sufficiently, that he knows little or nothing what belongs to either the Venereal Disease or Mercury; so, I conceive, 'tis as evident, that he pursues the most Quackish, Hazardous, and Dangerous Methods of Practice, that any Man possibly can. He says, (p. 303.) "Mercurius sublimatus corrosivus, is an admirable Medicine, and has been given by me (says he) with wonderful Success! Yet all the World, that knows any Thing of Sublimate, knows it to be an admirable Poyson, wonderfully efficacious in dispatching People to their long Homes! as I have effectually prov'd in my Tract, call'd Quackery Unmask'd, p. 8. and p. 90, &c. Hear also what the Learned Dr. Mead says of it, viz. "The Effects of this Poyson, (says he, Essay of Poysons, p. 107.) when taken inwardly, are inviolent Gripping Pains, with a Distension of the Belly, Vomiting of a slimy, frothy Matter, sometimes mix'd with Blood, and Stools of the same, an intollerable Heat and Thirst, with cold Sweats, Trembling, Convulsions, &c. In short, (says he, p. 113.) its Crystals are to be consider'd as so many

D

"sharp

“ sharp *Knives* or *Daggers*, wounding and stabbing
 “ the tender Coats of the *Stomach*, and thus causing
 “ excessive Pains, with an *Abrasion* of their natural
 “ *Mucus*, and (upon the constant Sense of an Ir-
 “ ritation) continual Vomiting, &c. must follow of
 “ Necessity, and sticking here and there in the
 “ *Capillary Vessels*, it stops the Passages of the Blood
 “ in several Places, whereupon it stagnates, and
 “ there follow little *Inflammations*, which growing
 “ higher and higher, terminate quickly in perfect
 “ *Ulcers* and *Gangreens*; and these, tho’ singly very
 “ small, yet many in Number, do altogether make
 “ up one continu’d and incurable *Mortification*.
 “ Commend me, says Dr. Harris, to those Bold
 “ *Fellows*, who can venture to give a Grain of Sub-
 “ limate Corrosive, in the *Pilula Barbarossa*, as if not
 “ *Mercury*, but a *Mercurial Poyson*, were to be the
 “ *Antidote* of the *Venereal Poyson*. Is not this, think
 you, an *Admirable Medicine* for any Quack to boast
 he has given to *Pocky Patients* with wonderful Suc-
 cess! What better Construction can it bare, than
 that it happen’d not to out-right murder them!
 But *Sublimate*, it seems, is not the only dangerous
Medicine Martin treats his *Patients* with, for in his
 said pretended Translation of Dr. Greenfield’s *Trea-
 tise* (p. 204, &c.) he informs us, That a Compa-
 nion of his, having in vain, made some Overtures
 of Love (lewd Love doubtless he means) to a pret-
 ty young *Lass* of his Acquaintance, and withal
 inform’d him, that *Spanish Flies* being given to a
 Woman in such a Quantity, and when such a Pla-
 net Rul’d (and when that is John Martin is doubt-
 less as well acquainted as John Case; nay, probably
 better, for Case never, that I know of, serv’d his
 Stars as Martin did his, viz. made Pimps of ’em)
 would make her so in Love with the Man, that she
 could not keep from him, and would run mad
 without him, Martin prepar’d (as he tells you)

the *Love-Powder*, (as he calls it) and got the young Woman along with the *Spark* to the *Tavern*, (but whether he was only to have stood *Pimp*, or, *Ruffian* like, to have assisted a *Ravisher*; or after his *Friend*, to have taken a *Stroke* himself, he has not inform'd us: However, the whole *Story* being of his own telling, is a good *Mark* of his *Honesty* and *Vertue*, is it not!) and attempted to give her the *Dose*, but she, as he thought, suspecting it, refus'd the *Glass* of *Wine* it was in, and *Martin*, to prevent her farther *Notice*, drank it himself; and thereby brought dangerous *Symptoms* on himself, not imagining (as he confesses) that such would have been the *Effects* of those *poisonous Flies*! Well, this could not be a *sufficient Caution* to the *Quacking* and *Venturous Martin*, but he must needs, after that, give an *Infusion* of the same *Flies*, (see p. 189, &c. of that *Book*) to a *Person* having a *Clap*, which occasion'd such ill *Symptoms*, that (p. 191.) "He "being a *Stranger* to the *Medicine*, dreaded the *Con-* "sequence of it himself. Yet he boasts (p. 438. of his *Treatise* of the *Venercal Disease*) that he consults all *Authors*, examines them as to the *Practick Part*, and either approves or rejects them, as is the *Event*? So that it seems whatever dangerous *Method*, or *Medicines* any *Author* recommends, must be try'd upon the *Bodies* of *Martin's Clap*, (or perhaps any other) *Patient*! When any *Man* shall have convinc'd me, that 'tis possible for any *Quack*, whether he was a *Taylor*, *Tinker*, *Chimney-sweeper*, or *Tom Turdman*, before he turn'd *Doctor*, to pursue a more *Irrational* and *Perillous Method* of *Practice* than this, I'll no longer esteem *Martin* the *Head*, (I mean the *Blockhead*) of the *Party*.

§. 5. There are indeed some *Matters* in *Martin's Book* not to be met with in any other *Chirurgick Author*, viz. he has (p. 68.) given a lively *Description* of that new *Mode* (perhaps invented by himself,

after a Dose of his Love-Powder) of being Lewd, that he calls *Huffling*. And (p. 368.) he tells, that in some Countries "the Men do wear Bells between the Prepuce and Nut of their Y—ds, and with them on do enjoy their Wives, and frisk it about like Venus Morrice-Dancers. He informs you, (p. 376.) that the Spanish Women, for Cleanliness Sake, deprive their Secret Parts of Hair, by a certain Powder, (that, I suppose, he has to sell.) And (379.) he proves, that Women may be Spaded by Sow-Gelders; or may have their Naturals button'd up with Iron Rings, as Mares have; or may (p. 381.) have their Privities sew'd up, that the Husband, when they marry, may pick out the Stitches; I suppose he means with his Teeth! *Cum multis, hujusmodi, aliis.*

§. 6. From p. 60, to 65. he makes a great Splutter about a certain Preservative from the Venereal Infection; but I have, from his own Arguments, prov'd, Chap. IV. of Quackery Unmask'd, that there neither is, nor can be any such Medicine. All Pretences of that Kind, are, in my Opinion, only Shams to get Money, and Encouragements to Vice and Immorality. Nor can I see how any Man, of either Skill or Honesty, can pretend to any such Secrets. The Venereal Disease is said by some to be (*Flagillum Dei in Scortatores*) God's Scurge for Where-mongers. Notwithstanding which, when any Person whatever shall have brought him or herself under this Scurge, it being a Bodily Infirmity, 'tis undeniably the Duty of any Physician or Surgeon, who shall, by such Person, be apply'd unto, to afford the best and most speedy Relief he can: But for any Physician or Surgeon to inform the Lewd Part of Mankind (were the Thing possible, as 'tis not) how they may go on in a vicious Course of Life with Impunity, and not scruple having to do (as says that Vice-Encourager, the Quacking Author of the Charitable Surgeon, p. 65. little different from

from what *Martin* says in his Book) the most infected Companion that is, and yet infallibly avoid this Scourge of God, must certainly prove that *Physic* is an or Surgeon, whoever he be, a very impious, profligate Wretch. Concerning the Tree of Life, says God to *Adam*, Gen. 2. 17. In the Day thou eatest thereof, thou shalt surely die: But, in Contradiction thereto, says the Devil to *Eve*, Chap. 3. 4. Altho' ye eat thereof, ye shall not surely die. If this Disease be, as some assert, God's Scourge for Whore-mongers, then the Language of the Almighty is, Go not a Whoring; for in the Day thou so do'st, thou shalt be in Danger of this my Scourge, the Venerable Disease: But then the Language of the Infalible Preserver from Infection, must be, (like the Devil to *Eve*) Never heed what God Almighty threatens; follow my Directions, use my Liquor (p. 65.) within twelve Hours after you shall have been a Whoring, and you shall be infallibly rescu'd from that Venerable Mischief! That is, God Almighty's Scourge shall not affect you! What can be more Impious? I have been told indeed, that *Martin* goes to Church in or near Crooked-Lane; and I fear the Pastor of his Congregation will have much ado to make any other than a Crooked Disciple of him. But might I advise *Martin*, he should not entitle Himself a Dissenter from the Church of England; but from all Religion, Sense, Truth, and Honesty.

§. 7. *Martin* has stuff'd his Book every where with Scraps of Latin, and Quotations out of Latin Authors; and (p. 438.) he assures his Reader, that he has consulted the many Latin Authors (about an 100 in Number) he has quoted, and has compared their Opinions with his own: Notwithstanding which, I have, I conceive, made it plainly appear, Chap. V. of Quackery Unmask'd, that he is so very defective in the Latin Tongue, as not to know what Cases Prepositions govern, how to distinguish Words of

the singular, from those of the plural Number, nor indeed the several Parts of Speech one from another. You'll say, how comes he then, in about 40 Places of his Book, to boast of his having translated Dr. Greenfield's Treatise, concerning *Cantharides*, out of the *Latin*, into the *English Tongue*? The following Advertisements will set that Matter in its true Light, viz.

MArch 3. 1709. At the Swan Tavern in St. Bartholomew-Lane, Mr. Joshua Stephens, who formerly liv'd at St. Luke's Head in Broad-Street, and who, being a Lawyer, has Chambers at No. 3. in Simons-Inn, in Chancery-Lane, then and there acknowledg'd in my Presence, that he was the Person that did translate Dr. Greenfield's Book. Witness my Hand,

J. C.

Vid. *Quackery Unmask'd*, p. 46. this J. C. is Mr. John Cave, at Loriners-Hall, an Attorney at Law.

In the Paper call'd the *Review*, &c. for Tuesday April 5. 1709. I find the following Advertisement, viz.

THE Hatton-Garden Clap-Preventer, that treats his Patients with poisonous Mercury Sublimate, is desir'd to take Notice, that Mr. Joshua Stephens, at N. 3. Simons-Inn, tells People, that he is the Author of the Translation of Dr. Greenfield's Book, that is printed with the Name of John Martin in its Title-Page. This makes People suspect, that the said John Martin is an Imposing, Cheating Quack, and an ignorant Pretender, and that his Letters, Stories of Cures, pretended Medicinal Secrets, &c. are (like his Pretensions of his being the Author of the said Translation) but so many Shams and Impositions on the Publick; as to which Particulars, the said Martin is desir'd to publish the Truth of the Matter, in some one of the News-Papers that he has impudently monopoliz'd for his own, his Brother Ben, the Chymical Soap-Boyley, and his Brother Sporne, the Taylor's Quack Advertisements; not forgetting, if he pleases, to tell the World, whether he knows who is the Author of the Quack Pamphlet, call'd the *Charitable*

table Surgeon, which is only a Bill of Directions for the Use of a Packet of *Hotch-potch Mixtures*, left to be sold by Mr. Curle, Price between 3 and 4*l.* which he advises you to use for 40 Days, (which will be about 20*l.* Expence) and then, if not cur'd, to apply to a Surgeon! Whether this ought to be call'd *Charity* or *Cheating*, Reader judge you.

In the *Review* for Thursday April 7. 1709. I find the following Advertisement, viz.

Whereas it is suggested in a Book lately publish'd by J. Spinke, that I translated Dr. Greenfield's Book; and whereas it was also asserted in an Advertisement in the *Review* of the 5th Instant, that I tell People that I was the Author of the Translation of the said Book; these are to certify, That I neither did or could tell any People so, for that in Truth I was not the Author of the said Translation, except some Passages only, and which were afterwards revis'd and corrected by Mr. John Martin, Surgeon, and the said Dr. Greenfield: And I do farther certify, That the said Translation, together with all the Additions, &c. thereto, (excepting as aforesaid) were, to the best of my Knowledge and Belief, entirely done by the said Mr. John Martin, and by no other Person or Persons whatsoever,

April 6. 1709.

Joshua Stephens.

This Advertisement Martin himself handed to the Press, as Mr. Matthews, the Printer, assur'd me; and doubtless it was drawn up as much to Martin's Advantage, as he and Stephens could contrive it; yet you may observe, that Stephens only certifies, that he the said Stephens did translate some Passages of the said Book; but does not positively assert, that Martin (the pretended Translator of the whole) did really translate one Word thereof; and indeed, the whole Book being divided into a certain Number of Passages, (it matters not how many or how few) and all those Passages being translated by Stephens, John Martin might well be (to the best of Stephens's Knowledge and Belief) the Translator of all the rest!

Cherries

*Cherries ripe, Cherries ripe ; Cherries if the best ;
Buy all my fine Cherries, I'll give you the rest.*

Besides, if *Stephens* had only translated some little *Passages*, doubtless they would have been some difficult *Passages*, that *Martin* could not ; how then (in the *D---l's Name*) could *Martin* have revis'd and corrected what *Stephens* had done.

In the *Review* for Saturday April 9. 1709. you may find the following Advertisement, viz.

These are to certify, That Mr. *Joshua Stephens* did at the *Swan Tavern* in *Bartholomew-Lane*, on the 3d of *March* last, acknowledge, in the Presence of me and Mr. *Spinke*, that he translated Dr. *Greenfield's Book*, that is printed with Mr. *John Martin's Name* in its Title-Page, and that he the said *Stephens* waited on Dr. *Greenfield* with every Sheet, as he did the same, the better to be assur'd, that his Translation was expressive of the Doctor's Intention. And the said *Stephens* farther added, That when Mr. *Martin's Title-Page* of his *Appendix* was first hung up at the *Exchange*, he waited on Mr. *Martin*, and inform'd him, that *discere quæ pudit scribere jussit*, &c. was false *Latin*, because the Word (*dicere*) and not (*discere*) ought to have been us'd ; but, said he, Mr. *Martin* answer'd, that he was advis'd to use the Word (*discere*) rather than (*dicere*.) Witness my Hand,

J. Cave.

This I am ready to confirm by an Affidavit,

J. Cave.

Here, Reader, observe, that Mr. *Stephens's* above-written Advertisement was publish'd as an Answer to this ; and altho' he contriv'd a Way, (viz. by dividing the Book into *Passages*) to evade the Force of the former Part of this Advertisement ; yet he has not said one Word against its latter Part. And how, I beseech you, is it possible, that *Martin* could translate any Part of Dr. *Greenfield's Book*, if he be so ignorant of the *Latin Tongue*, as not to know

know the Difference between the Words [*discere* and *dicere*!] I'll only add, that I my self, as well as Mr. *Cave*, am ready to confirm the above-written *Advertisement* with an *Affidavit*. *J. Spinke.*

In the *Review* for Thursday April the 14th, 1709. I find the following *Advertisement*, viz.

WHereas it was asserted in an *Advertisement* in the *Review* of the 9th Instant, sign'd *J. Cave*, That one Mr. *Joshua Stephens* came to me from Time to Time, with every Sheet of the *Manuscript* of the Translation of my Book, *de Tuto Cantharidum*, &c. the better to be assur'd that it was expressive of my Intention in the *Latin*; I hereby declare it to be utterly false, for that I never saw the said Mr. *Joshua Stephens* on that Account, or any other, in my Life; neither do I know the said *Joshua Stephens*, for that no other Person or Persons ever, at any Time, came to me with that *English Manuscript* to be revis'd, but Mr. *John Martin*, Surgeon; neither did I ever with any revise it, but with him only, who did, in my Presence, at divers Times, translate several Pages of it; and brought always the Translation in his Hand-writing, and to whom I have good Reason, and do verily believe the Translation is properly owing, as are the many curious Additions and Observations therein, as Witness my Hand, this 11th of April, 1709.

John Greenfield, M. D.

To the Truth of this, I can, and will, at any Time, make *Affidavit* if Occasion. *J. Gr.*

I must make a few *Remarks* on this *Advertisement*, and in order thereto, must repeat it in Parts, viz.

Advertisement.] Whereas, it was asserted in an *Advertisement* in the *Review* of the 9th Instant, sign'd *J. Cave*, That one Mr. *Joshua Stephens* came to me from Time to Time, with every Sheet of the *Manuscript* of the Translation of my Book, *de Tuto Cantharidum*, &c. the better to be assur'd that it was the expressive of my Intention in the *Latin*.

Remarks.] Mr. *Cave's Certificate* does not say Dr. *Greenfield's Book*, *de Tuto Cantharidum*, &c. But Dr.

Dr. Greenfield's Book that is printed with Mr. John Martin's Name in its Title Page, &c. And if Dr. Greenfield did ever publish any Book intitl'd, de Tuto Cantharidum, &c. 'tis more than I know, the Doctor's Book, of which Martin is the reputed, and Stephens, it seems, the real Translator, is intitl'd Tuto Cantharidum, &c.

Advertisement.] I do hereby declare it to be utterly false.

Remarks.] How the Doctor can declare, and that upon his Oath too, what Stephens did, or did not acknowledge in Mr. Cave's Presence and mine, the Doctor himself not being there, I can't imagine.

Advertisement. For that I never saw the said Mr. Joshua Stephens on that Account, or any other, in my Life.

Remarks.] But suppose the Doctor did never see Stephens in his Life; can he thereupon swear that Stephens did not otherwise inform Cave, and Me?

Advertisement.] Neither do I know the said Mr. Joshua Stephens.

Remarks.] That is, the Doctor does not know the Man he never saw in his Life! But admitting that the Doctor does not know Stephens, can he securely make Oath that he never saw him in his Life?

Advertisement.] For that no other Person or Persons, ever, at any Time came to me with that English Manuscript to be revis'd, but Mr. John Martin, Surgeon.

Remarks.] The Particle For in the Beginning of a Clause, infers a Reason or Proof of something going before; so that this Part of the Advertisement is not Sense, unless you will admit it put as a Proof, that the Doctor does not know Stephens; and then 'twill be nothing to the Purpose, for that was doubly asserted before; and as to the Words [that English Manuscript] they must relate to the Words [the Manuscript of the Translation of my Book de Tuto Cantharidum, &c.] in the first

first Part of the *Advertisement* : But the *Doctor* never publish'd any Book intitul'd *de Tuto Cantabridum*, &c. Therefore no other Person or Persons but Mr. *John Martin*, NOR HE NEITHER, could carry the *English Translation* thereof to the *Doctor* to be revis'd, &c. This seems to be a slyh Contrivance call'd *Equivocation* ! much us'd by *Jesuits* !

Advertisement.] Neither did I ever with any revise it, but him only.

Remarks.] The latter Part of the last *Remarks* has Place here : Besides, *Stephens* certifies (in the last mention'd *Advertisement*) that those *Passages* he did translate, were afterwards revis'd by Dr. *Greenfield* : But how could *Stephens* (who is not, that ever I heard of, a *Conjurer*) know that ? unless he was in the *Doctor's* Presence when he so did.

Advertisement.] Who did in my Presence, at divers Times, translate several Pages of it.

Remarks.] That is, the *Doctor* will make Oath, that *Martin* did, at divers Times, in his Presence, translate several Pages of that Book into *English*, that never yet was in *Latin*, or any other Language.

Advertisement.] And brought always the *Translation* in his *Hand-Writing*.

Remarks.] That is, *Martin* always carry'd that *Translation* to the *Doctor*, in his *Hand-Writing* ready done, that he afterwards translated in the *Doctor's* Presence. A *Conjurer* for certain !

Advertisement.] And to whom I have good Reason, and do verily believe, the *Translation* is properly owing.

Remarks.] If this Clause ben't *Nonsense*, I never found any in *Martin's Book* ; and he that can't afford any better Proof of his being indu'd with good Reason, than his being the *Author* of such a ridiculous *Advertisement* as this, may justly be suspected of *Partiality* to himself, when he boasts thereof ; however, if the *Doctor* saw *Martin* translate
seve-

several Pages of his Book, he is much in the Right on't, verily to believe his own Eyes.

Advertisement.] As are the many curious *Additions* and *Observations* therein, as Witness my Hand, &c.

Remarks.] The *Doctor*, notwithstanding in the former Part of the *Advertisement* he had told us, That *Martin* translated several Pages of his Book in his Presence, in the last Clause only tells us, That he verily believes he translated 'em; but as to the curious *Additions* and *Observations*, he positively asserts, and offers to make *Oath*, that those are owing to *Martin*: But how can the *Doctor* be so positive of that? for those, I suppose, as he did the *Translation* he always carry'd to the *Doctor* in his *Hand-Writing*; how then can the *Doctor* swear to whom they are properly owing?

Can any Man now believe, that the *Learned Dr. Greenfield*, who is a *Member* of the *Colledge*, and *Author* of that ingenious *Latin Tract* intituld, *Tutus Cantharidum in Medicina Usus internus*, either penn'd, or ever saw this *Advertisement*; which is made up wholly of *false English*, *Contradictions*, and incoherent *Nonsense*. *Martin*, I'm told, handed it to the *Printers*, and was doubtless unknown to the *Doctor*, the *Author* of it. But if any Man would have it thought that *Martin* understands more *Grammatical Latin* than an *Hobby-Horse*, or as *Dr. Tilburg* says of him, an *Old Cow* let him give an *Answer* to the *fifth Chapter* of my *Tract*, call'd *Quackery Unmask'd*, and vindicate *Martins Latinisms* therein reflected on and explain'd; but because this *Pamphlet* may happen into some *Persons Hands* who have not that; behold a few of his *Latinisms* in *Abstract*, viz. Fixing a *Mala Stamina* --- upon the *Immission* of *Rem in Re* --- *ambutabat* --- *Quot homines tot sententia* --- into *Statu sano*. --- He cur'd an *illustrissimo* --- that *dyri oris* he proclaims --- in *terrorem*, in a *Fright*. --- I wish I could add my
ipse

ipse dixit. — Though I am *Amicus Galenus, Amicus Hippocrates*, yet I am *magis Amica Ratio, Veritas & Sapientia*, and according thereto I will act; *sine Cereres & Baccus friget Venus* — in tempore coitu — The Word *Apophosis* he uses to signify an Excrecence of Musculous Skin; the Word *Cunnius*, to conceive; the Word *Virago*, a lecherous Man; the *Moon* he calls an *Element*; *Hermaphrodites*, amphibious Creatures, &c. How then can any Man (tho' *Affidavits* should be made in his Favour) believe him ever to have been a *Translator*, unless of *Old Skoos*? However, within a few Days after *Quackery Unmask'd* was publish'd, *Martin* corrected, in the Books he afterwards sold, these *Latinisms* with his Pen; which makes me apprehensive, that, could he be cur'd of his *Sawciness*, &c. he might in Time come to *Good*; for he seems, in some Matters, to act to the best of his *Capacity*.

§. 8. Think not, *Reader*, that I'm unjust in furnishing, that *Martin* might, unknown to *Dr. Greenfield*, cause the above-written *Advertisement* to be printed; what follows, will, I believe, farther induce you to be of my Opinion, *viz.* in *December* last, *Mr. Sintelaar*, the *Dutch-man*, publish'd a Book, entitl'd, *The Scourge of Venus and Mercury*, &c. and within three Days, as I remember, after the *Publication* thereof, we had in the *Newspaper* call'd the *Supplement*, the following *Advertisement*, *viz.*

Almost ready for the Press,

THE *Scourge of Quacks and Empericks*, in Answer to the *Scourge of Venus and Mercury*, impartially representing (for the Good of the Publick) the *Designs* of that *Out-landish Pretender*, thro' his whole Book; which will demonstrably appear to be all other Mens Works, stoll'n and talk'd together; with such unaccountable Inconsistencies, manifest false Principles of his concerning the *Nature* of that *Disease* and *Mercury*,

E

as

as evidently discovers him to be as egregiously ignorant in those Matters, as any *Moorfields Quack* in the Town. To which, by Way of Conclusion, is added some serious Admonitions, that he would in Time return to his *quondam* Way of Living, upon *Casting of Pifs*, and telling of *Fortunes*, at his *Sign of the Hand and Urinal*, &c. demonstrates to be his Trade; and not go out of his Way, to the Ruin of the People, for the Sake of a little (as he hopes) more Advantage. By *N. Fitcherton*, M. D. *Vid. Supplement*, Dec. 24. 1708.

This *Advertisement* consisting of nothing but *false English, Lies, &c.* 'tis not probable any *Doctor in Physick* should be the Author of it. But I conceive, *M. D.* here stands not for *Medicina Doctor*, but for *Medicus Diaboli*! *Martin*, in the Preface to his *Appendix*, takes Notice of this *Advertisement*, and speaks of its *Author*, as of a Person known to him. But this Book was never printed, nor can any *Dr. Fitcherton* be heard of; Who then should be the *Author* of this *Advertisement* but *Martin*? *Vid. Quackery Unmask'd*, p. 57, &c.

§. 9. In the *Supplement*, April 8th, 1709. was inserted the following *Advertisement*, viz.

WHereas, by an Impudent, as well as an Ignorant *Advertisement*, in last Tuesday's *Review*, inserted by *J. Spinke*, Mr. *John Martin*, Surgeon, is insinuated to be the *Author* of the *Charitable Surgeon*; to do Mr. *Martin* that common Justice which is due to every Man, I do hereby assure the World, that he is not the Author of the aforesaid Book; neither has he (to my Knowledge) any Acquaintance with, or ever saw the Author, or I ever saw Mr. *Martin*, 'till last Tuesday, in my Life. And as for a scurrilous Pamphlet, publish'd in *Spinke's* Name, intitul'd *Quackery Unmask'd*, which he calls an Answer to the *Charitable Surgeon*; This is once more to let him know, that he must expect no other Reply, than what he has had, viz. That no Notice will be taken of such an ignorant Pretender. Whether he can Read or Write is a Query; but he has given the World a Demonstration, that

can't

can't cast Account ; for, he says, the Medicines sold at my Shop, come to between 3 and 4 *l.* a Packet, which the Author advises to be taken 40 Days, and will at that Rate, cost the Patient about 20 *l.* but I am of the Opinion, that Physick for 40 Days at 10 *s.* per Dose, amounts to 120 *l.* So much for his Arithmetical Learning : And for his Grammatical, though he pretends in his Book, to understand *Greek*, I have five *Guinea's* in my Pocket, which if *John Spinke* can *English* so many Lines out of any School Book, from *Sententia Puerilis*, to *Virgil*, he shall be intitl'd to : 'Tis Money easily earn'd, and will pay the Rent of his House in the *Dark Passage* for a Year, and buy him Ingredients to make Pills and Powder for the *Veneral Disease*, to last for that Time ; and for his Assistance in this great Task, all the *Didionaries* in my Shop shall stand by him ; and if he does not perform it some Time this Week, he must expect to be enroll'd for a *Schollar*.

Temple-Bar, April 7. 1709.

E. Curll.

Now, can any Man imagine what should provoke *E. Curll* to publish such a ridiculous *Advertisement*, suppose *Martin* be not (though I really believe he is) the *Author* of the *Charitable Surgeon*, unless it be (and then sure *E. Curll* would not sell it!) a *Scandalous Book* ? What Disadvantage is it to *Martin*, to be insinuated to be its *Author* ? But he was not insinuated so to be ; he was only ask'd whether he *knew* its *Author*. But a guilty Conscience, &c. However, *E. Curll* may, if he pleases, in another *Advertisement*, promise five *Guinea's* more to the Person or Persons that shall either prove, that *Martin* and he well knew each other, before the Time he certifies for ; or that the second Edition of that *Quack-Pamphlet* was printed at Mr. *Berington's* near *Bloomsberry-square* ; and that when the Sheets were sent from the Press to *E. Curll*, to get them *revis'd* and *corrected* by its *Author*, he sent the same *Messenger* with them to *Martin* to that Purpose. Fools had never less Wit than now-a-days. Besides, *Martin*, as Mr. *James*, the Printer, tells me

handed this *Advertisement* to the Press, and paid 5 s. for the printing it; but we've an old Saying, *A Fool and his Money, &c.* However, on the next Day, being Saturday April the 9th, I attended this ingenious *E. Curll*, and in his Shop, *English'd* the first five Lines of *Virgil's* first *Eclogue*, made a Demand of the said *five Guineas*, and advis'd, that *E. Curll's* next *Advertisement*, for the Satisfaction of the Publick, might be a *Certificate* under the Hand of *Mr. Smith*, by *Exeter-Change*, his Master, signifying, that he serv'd him honestly during the whole of the Time for which he was bound Prentice to him; but he has not, as yet, that I know of, follow'd my Advice. I caus'd the following *Advertisement*, containing nothing but Truth, to be publish'd in the *Post-Boy*, April 14. 1709. viz.

For publick Satisfaction,

THEse are to certify, That I *John Spinke*, living at the *Golden Ball*, in the *Dark Passage* between the *Sun* and *Castle Taverns* in *Honey-Lane-Market*, and Author of the *Book* call'd *Quackery Unmask'd*, did this Day, being the 9th of *April*, wait on *Mr. E. Curll*, and did, in his Shop, without the Help of any one of his *Dictionaries*, (if he has any) *English*, *Grammatically*, five Lines in *Virgil*, (and offer'd to have done the same in any *Latin School Book* in his Shop, or in the *Greek Testament*) and then demanded the *five Guineas* he, in his *Advertisement* in last Friday's *Supplement*, promis'd me; all which I hereby undertake to prove, if Need be, by proper *Affidavits*. And altho' I don't pretend to a thorough *Knowledge* of the *Latin*, much less of the *Greek Tongue*, yet, when *Mr. Curll* has paid, as I suppose, in a little Time, he will, these *five Guineas*, I will, for the future, *English* for him twice as many Lines for the like Sum of Money,

J. Spinke.

C H A P.

C H A P. V.

Of Martin's Appendix.

§. 1. **M***MARTIN*, besides his *Treatise* of the *Venerereal Disease*, has publish'd (with his Name to it) another Book, under the Title of *Gonosologium Novum*, &c. but 'tis commonly call'd *Martin's Appendix*. And in the *London Gazette* of July 30. 1709. I find the following *Advertisement*, viz.

Midd. ff. **T**hese are to certify, That at the Sessions of Oyer and Terminer of our Sovereign Lady the *Queen*, held for the County of *Middlesex* at *Hick's-Hall*, in *St. John-Street*, in the said County, on Wednesday the 20th of this Instant *July*, *John Martin*, of the Parish of *St. Andrews Holborn*, in the said County of *Middlesex*, *Chirurgeon*, was, and stands indicted for unlawfully, wickedly, and diabolically Making, Composing, Printing, Publishing, Selling, and exposing to Sale, a certain obscene, wicked, immoral, scandalous, and diabolish Libel, entitl'd, *Gonosologium Novum*, &c. written by Way of Appendix to the Sixth Edition of his Book of the *Venerereal Disease*, to the manifest Corruption and Subversion of Her Majesty's Subjects in their Manners and Conversation, to the great Displeasure of Almighty God, and against the *Queen's Peace*, Her Crown and Dignity, &c. Dated this 28th Day of *July*, 1709.

Simon Harcourt, Cl. Pacis Com. Midd.

§. 2. This Book was, as *Martin* tells us in its Preface, a Work of sixteen Years Designation; and were they not, think you, sixteen Years well bestow'd? Page 192 of his *Treatise*, he (according to his *Prick-louse Education*) calls an ingenious Gentleman, *Dr. Damnable*: I advise him not so to do for the future, least it should be suggested, that

this *Advertisement* may in some Measure justify the abus'd *Gentleman's* calling him *Dr. Divelish*; and then perhaps some might imagine him a Person fit only to be the *Divel's Doctor* !

§. 3. In the *English-Post*, *March* 21. 1709. I find the following *Advertisement*, viz.

THere is preparing for the Press by *John Martin*, Chirurgeon, *The Truth of the Matter*, undeniably proving, by divers Affidavits, Certificates, &c. that the Assertions, &c. set forth by Mr. *John Sintelaer*, Practitioner in Physick, (as he calls himself, but evidently known to be a Pearl-Driller by Trade) in a Book, Appendix, and Additional Observations, which he calls his, are notoriously False, Malicious, and Unmanly.

Now, I am no less an Admirer of *Truth*, than the Country *Quack* (to be taken Notice of in the next Chapter) is of *Bawdry*. Consequently this *Advertisement* mov'd my *Poetical Fancy*, as much as *Martin's Appendix* did the Country *Quack's*; and as he, (as he tells you) after having read the said *Appendix*, sat himself down, and wrote a Verse in *Latin*, so I, upon reading this *Advertisement*, compos'd one in *English*, viz.

In Hatton --- there is a most dreadful Rom; }
Clap-curing, the Splutter is all about !

The Truth of the Matter will soon come out

By a shatter-brain'd Looby, by, by, by,

By a shatter-brain'd Looby, by !

Well, in Expectation of the Publication of this Book, to be call'd *The Truth of the Matter*, I as carefully read all the *News-papers*, as *Martin the Murderer* (see §. 7. in the next Chapter) did to see what *Martin the Doctor* might have to say to him before he should send him the 100 l. Bond, by the *Old Woman* (his, or his Wife's Mother, I sup-

suppose) with a Stick in her Hand : But behold, on the 16th of *April*, 1709. out comes an *Adversisement* in the *Post-Boy*, in the Name of the said honest *John Martin*, (I ask his Pardon!) signifying, that he was determin'd not to publish *The Truth of the Matter*, as he had given Notice! This you may believe was a *Disappointment* to me ; but I'll assure you no very great *Surprize* ; for I was always apprehensive, that the said *John Martin* came of such a *Lying Family*, that *The Truth of the Matter*, on one Account or another, would never be publish'd by *Him*. Suppose it should be *The Truth of the Matter*, that he should, about this Time, have so oddly dispos'd of an 150 Guineas, or so ; that proper Persons can't find their Way past 'em, in order to follow *Him* and his *Appendix* to t'other End o' th' Town ! Think you, that he, being ask'd, would tell *the Truth of the Matter* ? I rather suspect he'd pretend to have been before some *Master in Chancery*, and to have made an *Affidavit* to the contrary ! But -----
 Nay, Good Mr. BUT ----- keep out of my Way ; for I am not, at this Time, any more than *John Martin*, determin'd to say all that I know to be, on some Accounts, *the Truth of the Matter* !

C H A P. VI.

Remarks on an Apology for a Latin Verse, &c.

. I. **N**OW I am to take a little Notice of a *Scandalous and Lewd Pamphlet*, that gave me the Occasion of farther concerning my self about *Martin*, or any of his ridiculous *Scribble* ; 'tis
 en-

entitl'd, *An Apology for a Latin Verse, in Commendation of Mr. Martin's Gonosologium Novum, &c.* By a Physician in the Country. That the Pretence of its being penn'd by a *Country Physician*, as also its Introductory Part contain'd in its 3 or 4 first Pages, is all *Fiction*, no Man of Sense can doubt. However, it discovers its Author to be a Man of some *Brains*, and one that has a *Smattering of Learning*; which is, I conceive, Proof sufficient, that it was not *Martin himself*, nor any one of his *Quacking Family*, that compos'd it. Who really is its Author, I neither know nor care; (*non quis sed quid*) 'tis not who wrote, but what is written, I'm to consider; yet, may I be allow'd to guess at its *Author*, I imagine him to be one that was formerly, not a *Physician in the Country*, but a *Quack in the Town*; but so little successful in *Quacking*, that he was oblig'd to transform himself from a *Quacking Doctor*, to a *Quaking Pedant*; but soon chang'd his *Scape* again, and became a *Petrifogger*; and, by p. 54 of his *Apology*, seems now to be a *Bravo, Desperado, Knight of the Post*, or of some such *Honourable Employ*. He is, he tells you, p. 54. a *Gentleman of an ancient Family*, and swears by G—d, he will not *Starve*; and probably his Name may be *Shur Skoshuah Sharp-ye-all, Shentelmon of Whales*, the very same individual *Cocks-comb* that some Time ago pretended, *Splutter-a-Nails*, to blow aloud his *Cuckold's Horn*, without being able to make Proof that he ever had one. But because he affects to call himself a *Country Physician*, I'll afford him the (undeserv'd) *Honour* of being entitl'd the *Country Quack*. The *Design* then of this *Country Quack*, in his pretended *Apology*, is, to vindicate *Martin's Gonosologium Novum*, or *Appendix*; and to prove, contrary to the Opinion of the *Grand Jury of Middlesex*, that it ought not to be call'd an *obscene, wicked, immoral, scandalous*,
and

and *Divelish Libel* ; and this (after having complain'd, p. 8 and 9. of the narrow Bounds of *Matrimony* ; from whence I conclude, he'd willingly have the whole Sex to ramble amongst) he effectually does, by proving (in his Way) that (p. 10.) "neither the Parts, (*Partes genitales*) the Desire, the Act it self, nor any Thing else belonging to Generation, can be properly call'd *Obscene* ! So that, I conceive, were Men and Women, like Dogs and Cats, to copulate in the open Streets, or in *P--l's Church* on a Sunday, this *Country-Quack* could vindicate such Practice from the Censure of *Obscenity*. Yet, notwithstanding this *Country-Quack* seems so great an Advocate for *Obscenity* and *Inducements to Debauchery* ; he has, in Effect, confess'd that he has suffer'd severely thereby ; for he tells you, (p. 43.) "That Hell-Fire is not so devouring as the Privy Parts of a Lascivious Woman. Certainly nothing less than the Loss of all his Whoring-Tackle at one Engagement with a severely Pox'd Whore, could induce him thus to express himself. But good Mr. *Country-Quack*, if the Privy-Parts of a Lewd Woman are more devouring than Hell-Fire, does *Martin* merit Commendation, or Prosecution ? For, by his Bawdy and Obscene Lectures, stirring up the Flames of Lust in the Minds of Youth, that they may with more Precipitancy press forward to their own Destruction in *Venercal Enjoyments* ! This *Country-Quack* having pick'd out a few Lines in *Martin's Appendix*, that (being separately consider'd) bear a favourable Construction, cries out, (p. 35.) "I can't see why this might not be read in any Pulpit ! And with those Lines, I suppose, he'd have all the other Parts of *Martin's Appendix* read in a Pulpit too ! But pray, who shall be the Reader ? Why truly it seems, by p. 34. that this *Country-Quack* can't think of any other Person so fit to perform this Office, as his Grace my Lord Arch-bishop of Canterbury ! Behold how

how (p. 34.) he (with *Impudence* in Abstract) ex-
 presses himself, viz. "If Martin had been Arch-bi-
 shop of Canterbury, which Way could he have given
 "more wholesome and more pertinent Advice to all Un-
 "marry'd People? When my Lord Arch-bishop of
 Canterbury gives his Advice to all Unmarry'd Peo-
 ple, he does it, I presume, in his *Sermons*: And
 what Treatment this *Country-Quack* merits for put-
 ting his *Lordship's Sermons* upon the Level with
Martin's ridiculous, obscene, and scandalous Appen-
dix, I'll leave to others, or rather to the Arch-bi-
 shop himself, to determine! However, I must tell
 this *Country-Quack*, that his making Proof that *Mar-*
tin does (perhaps against his Inclinations) now
 and then let a little wholesome Advice be inter-
 mixt (as if by unawares) with his *Ribaldry* and *Ob-*
scene Discourses in his *Appendix*, is no better Proof
 of *Martin's Honesty, Modesty, and good Intentions*,
 than the *Divel's* having sometimes express'd him-
 self in *Scripture Phrases*, is of his. And since I've
 mention'd the *Divel's* making Use (in order to
 serve his sinister and wicked Ends) of *Scripture*,
 I'll add, that I can't conceive, but that the *Divel*
 is as excuseable for his having so done, as this *Coun-*
try-Quack is, in having (p. 48, &c.) impiously pro-
 duc'd *Scripture* in Vindication of *Martin's Obscene*
Appendix. This *Country-Quack* acknowledges (p.
 36.) that some Passages in *Ovid*, and other *Latin*
Authors, now taught in Schools, are so very *Baw-*
dy, that he is sure they do *Mischief*. If *Latin Au-*
thors because taught (by Masters that can take Care
 to read wholesome Lectures thereon) to Children
 in *Schools*, by Means of their *Obscenity*, be apt to
 corrupt their *Morals*, and make ill Impressions on
 their Minds; what must be the Consequence of *Mar-*
tin's Appendix in *English*, (such *Ingrammatical Oy-*
ster-Wench English as it is) when read (tho' more
Obscene than any one of the ancient *Heathen Poets*)
 by

by young *Fellows* and *Wenches*, ripe to be spur'd on by such Stimulatives, to search after, in any unlawful Way, the imaginary Pleasures they are therein reading of; and that without having any one near them by wholesome *Cautions* and *Advice*, to give a *Check* to such their stimulated vicious *Inclinations*? And as for *Martin's Appendix's* being publish'd for the Use of *Physicians, Surgeons, &c.* 'tis, in my Opinion, *Pretence*, and nothing more; to recommend it to them, its Title Page needed not to have been posted up all the Town over, hang'd up at the *Exchange*, and kept every Day in the *News-papers*; 'twas, doubtless, for the Use of the *Mob* he design'd it, to set them a *Tip-toe* after *Whoring*, in order to multiply his *Clap-Business*; at least, that's my Opinion of the Matter.

§. 2. This Country *Quack* first attempts to vindicate *Martin's Appendix*, by proving, that some *obscene Passages* may be found in other Authors, and some *Passages* that are not *obscene* in that; and therefore thinks, that he may very fairly (as before observ'd) recommend it to be read in *Pulpits*, or to be compar'd to the *Archbishop of Canterbury's Sermons*: But observing that some, viz. the *Grand Jury of Middlesex*, and *Bench of Justices* were of another Mind, he thinks it but just to call them (p. 52.) *Toads* for their Pains. ---- *From the same Flowers* (i. e. *Bawdy Lectures*) *that furnish the Bees* (i. e. himself and *Martin*) *with their Honey* (oh the Sweetness of Obscenity!) *a Toad*, (i. e. the Jury or their Foreman) *can draw nothing but Poyson!* Excellent *Martinian Manners!* And then proceeds to guess who are, and to belie and scandalize *Martin's* (suppos'd) *Prosecutors*. He (p. 45.) wonders how *Martin* came to be branded with so ignominious a *Stain* above others, that (in his Opinion) as much deserv'd it. But he tells you (p. 46.) his Wonder ceas'd, as soon as it came into his

his Mind what he had read about *Quacks* in *Martin's Preface* to his *Appendix*, "When, says he (p. 46.) a *Taylor*, &c. fails in the World, if he has but a little *Stock* left, he turns *Alehouse-Keeper*; but if he has nothing but *Impudence*, he turns *Quack*. Now I see the Reason of *Martin's* Brother *Spooner's* turning (not *Alehouse-Keeper* but) *Quack*; and can also (from this *Passage*) guess what made *Martin* himself shut up his paulty *Apothecary's Shop* in *Tully-street*, to turn *pocky Doctor*) "Some of the latter living now very high (i. e. in *Hatton-garden*, and *Goodman's-fields*) it is well to be imagin'd, don't love to be told of their *Mechanick Stations* from whence they sprang. This *Martin* having doubtless hinted at, procur'd the *Business* of the *Indictment*. This is suggesting that the *Grand Jury* of *Middlesex*, and the *Bench* of *Justices*, are in *Confederacy* with a Parcel of *Mechanicks* turn'd *Quacks*, and that because *Martin* told what was their *Original*. The said *Grand Jury* and *Justices* do, in Favour of those *Quacks*, permit, or rather promote an unjust *Prosecution* against *Martin*! [A noble Suggestion!]

§. 3. This *Country-Quack* having surmiz'd, that some of those he impudently calls *Quacks*, are concern'd in *Martin's* Prosecution, suggests, as the Reason thereof, (p. 55.) "That they are stark mad at *Martin's* detecting their mercenary Practices in his Writings, that he gets Money, and they starve! What impudent lying Stuff is this? For *Martin* has detected no Man's Mercenary (nor otherwise ill) Practices. He has indeed scandaliz'd all Physicians, Surgeons, &c. and has (p. 252.) told a couple of Stories of *Dr. Tilburg*, which he has since confess'd to be both Lies, and has ask'd Pardon for printing them. The Story he in the same Place tells of me, viz. That he cur'd a Man, of whom I'd had 3 Guinea's, and made no Cure, is also a notorious Lie,

Lie, as appears by his adding, that I confess'd to that Person, that I was a *Barber*, us'd to *shave*, *draw Teeth*, *dress a Green Wound*, &c. but I never shav'd any Man (my self excepted ;) therefore could not tell any such *Story* of my self to a *Patient*. But had I been brought up to the Use of the *Razor* and *Plaster-Box*, that is, a *Barber-Surgeon*, might not I notwithstanding have understood *Clap-curing* as well as *Martin*, who was brought up (if not, as I have heard, and do believe he was for some Years, instead of being sent to *School*, to his Father's *Louse-pricking-Trade*, i. e. *Tayloring*, yet) to beat the *Mortar*, weigh out Penny-worths of *Pomatum*, prepare and put up *Clysters*, &c. with Mr. *Green* the *Apothecary*? Nor has *Martin*, as (if he desires it) I believe, I can make Proof, cur'd every *Man* of whom he has had three *Guinea's*, and sometimes three times more *Money*! Nor yet does *Martin*, as his Country *Quack* suggests, get all the *Money*; *High-way-Men* and *House-breakers*, I fear, get some; I do not say as honestly as *Martin*. Nor further, do I believe, that either I my self, or any *Physician* in *London*, get ever the less *Money* for *Martin's* professing himself a *Clap-Curer*. When Men be almost ruin'd by *Quacks*, and ignorant *Pretenders*; Men of *Learning*, and *Skill* in their *Profession*, get the more *Money* of them for retrieving them from the miserable *Condition* such *Fellows* (who sometimes call themselves *Surgeons*, tho' really ignorant, as I fear *M——n* in fact is, of every part of that noble *Art*) had brought them into, and *Restoring* them to their former *Health*. What an *Extacy* of *Joy* have I seen some Persons in, upon taking a few *Doses* of my *Salutary Medicines*, after they'd been for 5, 6, 7, or 8 Months plagu'd with the *successless* and *nauseous* Mixtures of an impudent and ignorant *Pretender* to these Mat-

ters! Who, tho' he never comes at *Church*, may sometimes be heard of near a *Chappel*! Not that I pretend to have been successful in curing every Person that has been under my Care: Nor can *Martin of Hatton-Garden*, the *Surgeon*, as he of late writes himself, pretend to be an infallible *Curer*, unless some Scores of Stories I've heard, (one particularly by *Mr. R. Walsh*, who lately had *Chambers* in the same *Stair-Case* where the *Crown-Office* is at the *Temple*.) be all false.

§. 4. But seeing *Martin* (as his Country *Quack* intimates) sets up for a *Detector* of the *Mercenary Practices of Quacks*, it might, methinks be worth his while to enquire who it was, that on or about the 31st Day of *October 1709*, receiv'd of *Mr. F. Harper*, who then liv'd near the Sign of the Cart and Horses in *Golden-lane*, the Sum of five Pounds in part of ten Pounds, for the Cure of a slight (or rather, as I am inform'd, but suppos'd) *Venerical Case*, and then treated him so ignorantly, in order to have rais'd a *Salivation*, as that, in a few Days time, most of his *Teeth* dropt out of his *Head*; and notwithstanding that, and Intreaties to the contrary, persisted in the same pernicious Method until the poor miserable Man *expir'd*! And who, after the poor Man's deplorable Death, caus'd his *Widow* (scarce worth so much Money in the World) to be sued for the other five Pounds, as if he had effectually perform'd a very good Cure! whoever this Person be, (let him write himself as he please) he doubtless merits the Title not only of a *Quack*, but of a *Mercenary Quacking Rascal*! However, I declare solemnly, I was not concern'd in any part of this Matter. They that want to know who was, let them enquire (of *Harper's Widow*, if they please, as I did) For I verily believe

believe the true History of Mr. *Harper's* Case will never be set forth in *Martin's* Book! I also recommend it to the worthy Mr. *Martin* severely to lash that ignorant, yet bold and daring *Quack*, to whom Mrs. — a young Woman in *Barnaby-street*, (near which Mr. *Martin* once liv'd, and there pretended as well to *Physick* and *Pharmacy*, as to *Surgery*) apply'd her self in order to be cur'd of a slight Bruise she had receiv'd on her Leg or Thigh, against the Bed-Post, (but not, as I know of, as *Martin* was putting up a Clyster for her) and who tamper'd with her (according to his great Skill in *Surgery*) for more than one whole Year, and yet made no Cure! But after his more than 12 Months vain Endeavours, an old Woman (better skil'd in *Surgery*) did the Business in a very few Days time.

§. 5. This Country *Quack* tell you, (p. 53.)
 "That *Martin* has had hard Usage from the *Quacks*,
 "and that his *Friends* blame him for meddling
 "with them in his Writings. *Martin* serv'd his
 Time with an *Apothecary*, kept an *Apothecary's* Shop
 himself, as long, I suppose, as that would keep him,
 his Brother *James* is now (1709) an *Apothecary* in
Thames-street, yet, p. 248, 239, and 250 of his Treas-
 ure, he calls the *Apothecaries* *Quacking* *Apothecaries*,
Ignorant *Apothecaries*, *Little* *Glyster-pipes*, *Quacking*
Doctors, base *Medicasters*, *Impostors*! This I take
 to be bestowing all these pretty Names on his Ma-
 ster, Himself, and his Brother *James*! And if *John*
Martin, and his Brother *James*, be (according to
Martin's own Book) both *Quacks*, *Quack* *Doctors*,
 base *Medicasters*, &c. doubtless his Brother *Benja-*
min, who was never (as he told me himself) brought
 up with either a *Physician*, *Surgeon*, or *Apothecary*,
 yet pretends to be (not a *Soap-Boyle*, nor *Chymical*

Wash-ball-maker, but) a Doctor, or Practitioner in Physick, can deserve no better Character, but must be a Quack, or Quacking Doctor also! and that his Sister's Husband, Spooner, is a Quack, you've seen before: And that Spooner's Wife, Martin's own Sister, is a Quack Doctress, appears by Medicines being sometimes advertis'd in her (not her Husband's) Name! And if it be Matter of Fact, (as I believe it is) that Martin, and every Person on Earth that is of Kin to him, is concern'd in Quacking, at least in that which he calls Quacking, well may his Friends blame him for pretending (with that little Wit he has) to be a Quack-Scourger; that is, an Abuser of Himself, and all his Kindred! And if Martin himself be a Quack, he is certainly the most Rag-manner'd Quack on Earth. Behold a few of his Rhetorical Flourishes; by which you may guess at what University Dr. Martin had his Education! *Emperical Rogues, Villainous Quacks, Devils Emissaries, Impostors in Grain, (p. ix.) Quack of the Town, (p. xvi.) Mercenary Miscreant, (p. xxx.) Dutch Quack, (p. xxxi.) Sopisters and Imposters, (p. xxxv.) Dr. Damnable, (p. 192.) Villain, Rogue, (p. 252.) Quacking Emperical Fellow, Quack Doctor, (p. 262.) Quack Salver, (263.) Quacking Apothecary, (250. but whether he meant his Master, or his Brother, he has not told us) Quacking, Quacking Doctor, (249.) Quack Doctress, (p. 253. i. e. his Sister Spooner) and (p. 271.) he has a Lash at the Physicians that attend the Courts of Emperors, Kings, and Princes; and tells you (p. 272.) they do none Service but themselves! Now, I defy Jack Martin to name any one Practitioner, in either Physick or Surgery, in Great Britain, to whom he can make it appear, that all, or any of the above-mention'd His fine Titles, may more aptly and properly be apply'd, than to Himself, or to some one of his Quacking*

king Relations ! Ought not therefore, good Mr. Country Quack, Martin, who being a Tiro in the Business of Clap-Curing, should doubtless, in Point of good Manners, whenever he meets any of his Fraternity the Clap-Curers, that were in the Business before him, viz. Case, Trotter, &c. to doff his Hat, make a Leg, reverently bow himself, and cry, *Worthy Doctor, I am your most Obedient Humble Servant*; and so, giving his senior Clap-Curer the Wall, go his Way? I say, ought not Martin, who should be thus *submissive*, to receive Chastisement for his thus *Rascally* treating his Brethren of the Profession, and Relations by Consanguinity, even in such a Manner as would not have been allow'd of amongst his Father's Journey-men, (if he ever had any) the *Louse-Prickers* !

§. 6. In a pretended Letter, this Country Quack (p. 53.) thus says, viz. "His (i. e. Martin's) Prosecutors, I am told, is one Gurning, that keeps a paultry Ale-house, in or near Carter-Lane, by Trade a Printer, and prints the Bills of one Spinke, a Quack of this Town. As to my being a Quack, I'm content a Quack should (and do believe none other Pretender to either Physick or Surgery will) call me so; but I am certain no honest Man will intitle me Villain, Rogue, &c. as Jack Martin, who tells the World, that he receives Letters intitling him Mercenary Quacking Rascal, (p. 252.) does: For, whoever in Print calls another Man Villain, Rogue, &c. and does not know him so to be, does thereby (in my Opinion) effectually discover that he is a Villain, Rogue, &c. himself! And as for a Printer, whose Name is Gurning, I never before heard of; nor does any Printer in or near Carter-Lane, nor any one that keeps

keeps an *Ale-house*, print Bills for me, nor ever so did. " The said *Spinke* and one *Sintelaer*, another *Quack*, Men of desperate Fortunes, being the chief Persons concern'd in the *Prosecution*. That *Sintelaer* is a Man of desperate Fortune, appears by his living in the Duke of Leeds's House, of more than 100 l. per Annum Rent; nor does Sir *Isaac Skard* receive (*Queen's Taxes* excepted) annually less than 40 l. for the House I live in my self: Whereas I'm told the *Tuly-Street House*, that *Martin*, and his Brother *James*, a few Years ago, jointly-rented, and made one Part of it into an *Apothecary's Shop*, of about half the Bigness of Dr. *Sintelaer's* House of Office, at the upper End of his Garden, rented but at about 10 l. a Year. And were either *Sintelaer* or my self concern'd in this *Prosecution*, we need not, I think, be asham'd of it: They may be suspected to be *Villains*, that (in the Opinion of a *Grand Jury*) promote *Lewdness*, *Debauchery*, &c. but certainly no Man can merit an ill Character, for endeavouring to suppress the *Reigning Vices* of the Age! I'll therefore touch this String lightly, least I should give Cause to have it suspected, that *Sintelaer* and I have no just Claim to the Honour this Country-*Quack* has suggested to be our due. " I was told by a *Doctor* in *Shoe-lane*, that *Spinke* work'd at his Father's Occupation, who was a *Cobler* in *Moorfields*. Had my Father been a *Cobler*, I see no Harm, or Disgrace could have thereby accru'd to me, (unless it had been, that had my Father been a dirty *Moorfields Cobler*, it might have been surmiz'd, that he was of Kin to *Martin's* Father, a *Tuly-Street lousy Taylor*, and consequently *Martin* and I Relations.) The formerly famous *Cardinal Woolsey*, was the Son of a *Butcher*; and the more valuable *Sir Thomas Cromwell*, the Son of a Journey-man *Blacksmith*; and

and many Gentlemen (nay, some Noble-men) now alive, and of great Reputation in the World, are the Offspring (and freely own it) of Men who were of mean Circumstances. *Martin's* therefore (for I take the Country-*Quack* to be but his Tool, or *Amanuensis*) reflecting on me (were it true) as being the Son of a *Cobler*, does but shew him to be a *Fellow of a debas'd, mean, rascally, scandalizing Spirit, not worthy to keep an honest Kennel-Raker Company.* But the Story is a *Lie*, my Father never was a *Cobler*, nor yet a *Shoemaker*, nor did he ever live in *Moorfields*, nor within fifty Miles of them. Of what Trade my Father was, (for a *Tradesman* I acknowledge him to have been) and where he liv'd, I my self will inform *Martin*, when he shall have convinc'd me, that he has any Thing to do with it; 'till then, I shall only tell him, that my Father liv'd and dy'd with the Reputation of an *Honest Man*; and I wish *Martin* may so demean himself, as to deserve the like Character, when he shall (as my Father is) be dead and bury'd. His *Shoe-lane Doctor*, was Mr. *Sam's* Foot-Boy, *James Rivers*, now remov'd into *Salisbury-Court*; and whom, I suppose, *Martin* supplies with Medicines to *Quack* with; at least, by this you may see what Company *Martin* and his Country *Quack* keep! *Like to Like, said the Divil to the Collier.*

§. 7. In the same Page, viz. p. 54. this Country *Quack* tells you, "*Sintelaer* is by Trade a *Diamond-Cutter*, or *Pearl-Driller*, and work'd formerly to one Mr. *Seignior*, a Jeweller, now living in *Abchurch-lane*, as Mr. *Seignior* himself told a Friend of mine the whole Story of him and his pretended Wife. Of Mr. *Sintelaer*, I had not any personal Knowledge until *February* last, when *Martin*

tin refusing to tell me where his *Medicus in Nubi-*
bus, by *N. Fitcherton*, M. D. might be heard of, I
 waited on *Sintelaer* upon the same Errand, who as-
 sur'd me, he had made all possible Enquiry, but
 could hear of no such Person; whereupon I pre-
 sently surmiz'd, that *N. Fitcherton*, M. D. was but
 one of the divers Names that the *Charitable Surgeon*,
 Page the last, tells us, a certain *Quack* (its Au-
 thor, I suppose) goes by ! he pretending (unless I
 mistake the Man) sometimes to be a *Doctor*, some-
 times a Practitioner in *Physick* and *Surgery*, some-
 times an *Apothecary*, sometimes a *Sal Volatile Oleo-*
sum-monger, sometimes a *Maidenhead-maker*, some-
 times a *Clap-preventer*, sometimes a *Venus Morrice-*
Dancer, sometimes a *Translator*, sometimes a *Sur-*
geon, but (I fear) never was, nor ever will be any
 other than a mere *Fool*, tho' a Preparer of *Pills*, for
 the *Head* and *Brain*, and an arrant *Quack*, if not
 a mercenary *Quacking Rascal* ! But *Mun Curll* certi-
 fies, that *Jack Martin* does not know him ! And if
Martin don't know *Him*, the *D——* ! perhaps may ;
 but I'm sure I don't, nor don't desire it. Thus
 much on the *Author* (whoever he be, and whether
 he does, or does not live in *Hatton-Garden*) of the
Charitable Surgeon, and the Occasion of my coming
 acquainted with Mr. *Sintelaer*; with whom yet I
 can't pretend to have any particuilar Acquaintance;
 altho' I must say, I never observ'd him to be any
 other than a civil Person; and whether he ever has,
 or has not (which I know not) been a Trade-
 man, I am well assur'd that he has been a *Practitio-*
ner in Physick in *St. Martins-le-Grand*, &c. ever
 since before *Martin* had first his *Ears box'd*, for not
 cleaning Mr. *Green's Shop* so well as he ought to
 have done; and the following Certificate shews,
 that the Country *Quack*, and his pretended Friend,
 be-

bely'd both *Sintelear* and *Mr. Seignior of Abchurch-Lane*, the Jeweller, viz.

THese are to Certify, That the Book, call'd, *An Apology for a Latin Verse*, &c. being this Day shewn to *Mr. Seignior of Abchurch-Lane*, Jeweller, he affirm'd, That *Mr. Sintelear* never work'd for him, that he never told any Person so, and that he does not know *Sintelear*, nor ever, to his Knowledge, spoke to him in his Life. Witness my Hand, this 25th Day of November, 1709. *H. Meere.*

As to *Mr. Sintelear's* being a *Whore-Master*, (which this Country *Quack* must mean, by mentioning his Wife, as a pretended Wife) 'tis notoriously known at *Jacob's Coffee-House*, &c. that 'twas *Martin*, not *Sintelear*, that, not many Months since, came under a Prosecution at Law on Suspicion (at least) of his having seduc'd and debauch'd *Mr. Yea* and *Nay Shallow-Brains*, dear *Yoke-Fellow*, according to Flesh: Behold also the following Certificate, viz.

THese are to Certify, That *Mr. William Abington*, Clerk of the Parish of *Paddington*, this Day, being November the 22d, 1709, shew'd the Register of the Persons marry'd at that Parish to me, and others, whereby it appears, that the said *Mr. John Sintelear* was there marry'd to *Mary Rakel*, Widow, on the 16th Day of *May*, 1707. Witness my Hand, the Day and Year above-written. *Joseph Wilson.*

As to *Mr. Sintelear's* Learning, Skill in Physick, &c. being little less than a Stranger to him, I shall not presume to say any thing; yet think my self, in Justice, oblig'd to own, that I've known his *Royal Decoction* (as he calls it) serviceable in a Case wherein I did not expect it would so have been. And it may, for all that I know, just-

justly merit the Character he gives of it : But (at this time) my Business is not either a Recommendation or Vindication of his *Decoction*, but a Detection of the *Falsehoods*, *scandalous Assertions*, and *invidious Surmizes* and *Suggestions* of the Country *Quack*, as well in Relation to *Sintelear*, as my self ; which I have (in my own Opinion at least) so effectually done, that methinks 'tis impossible for even *Martin* himself to have been more grossly guilty in these *Matters*, than he, and troubl'd with a bad *Memory* too ; for (p. 6.) he tells you he is quite a *Stranger* to *Martin* ; but (p. 46.) confesses, that he not only knows *Martin*, but his *Character* also ! But indeed, 'tis even lost Labour to have confuted him ; for he was conscious his *Lies* were so bare-fac'd, that he owns (p. 30.) he didn't expect to be believ'd ! He was also so well appriz'd, that the *Task* he was about, was *villainous*, that he seems in express Words to acknowledge, (p. 5.) that he ought to be hang'd for it ; and if he goes on, as he intimates, (for both those Letters doubtless were by the same Hand the Book is) in resolving (p. 54.) to commit *Murder*, &c. rather than starve, the *Gallows* will doubtless be, in Time, his just *Reward* and *Doom* ; and perhaps his *Employers* too !
Dum illis tempus est caveant.

§. 8. Now comes the *Cream* of the *Fest* ; but whether, *Reader*, it ought to be call'd *Folly's*, or *Villany's Master-piece*, I'll not determine ; or should you be of *Opinion*, that 'tis only a bright *Specimen* of both, I'll not contradict you. Take it as 'tis, viz. This Country *Quack* tells you, (p. 54.) that the following is a Copy of a Letter sent to *Martin*.

Dr. *Martin*,

SEveral you have mention'd in your Books, are resolv'd to free the World of such a Villain, (as they call you) and have agreed with me to do it. I

am a Gentleman of an ancient Family, but Want makes me do sometimes Things against my Will, and by God I won't starve. Now, if you will give me 200 Guineas, I will acquaint you with the whole Contrivance, and come in as a Witness to your Indictment and Action; but you shall first send me an *East-India* united Bond for a 100*l.* as thus; seal the Bond up in a Paper, and direct it for Mr. *MARTIN*, and let an Old Woman with a Stick in her Hand stand from 10 to 12 next *Friday* Morning, in the Cloysters belonging to the Blew-coat Boys Hospital, and order her to deliver it to a Man that asks her for it in a *M A S K*; and when I have converted the Bond into Money, I will come to your House, and do faithfully in all Things. When you send the Bond, you may write to me what you please in a Letter. Yours *M. M.* Monday Morning, *Aug. 1. 1709.*

Postscript.

THE Bond shall be only in Part of the 200 Guineas. If you have a Mind to say any Thing to me before *Friday*, let it be done with great Caution in one of the News-papers; I will read 'em all for that Purpose-----; and don't betray me, if you do, I have a Friend that assists me, will revenge what you do to me, who indeed helps and shares with me. I wish you well. My Friend can be no *EVIDENCE*, because they have trusted no Body but my self. You had been *SHOT* with a Brace of Bullets coming through *Newgate*, but the Pistol did not go off; it only flash'd in the Pan!

In the first part of this *Tract*, (p. 55. &c.) I surmiz'd, that the *Letters* contain'd in *Martin's* Book might be pen'd by himself, &c. Whereupon he (after having consulted his *Quack Confederates*) made an *Affidavit* before a Master in *Chancery*, (as an *Advertisement*, with his Name to it, in the *English-Post* for *April* the 1709, informs us) That every one of those *Letters* were sent him by the *Persons* whose Names are set to 'em; but, in his *Book*, you'll find 'em without any Names, except

cept one or two (said to be) sent him by a Person formerly his Servant! However, I'd not have you from thence conclude him PERJUR'D! For his own Name is put to the *Title-Page* of his *Book*, of which the *Letters* being now a part, it may (on that Account) be said to be affix'd to every of them too! And EQUIVOCATION even in an OATH (forreign *Papists*, as well as *English Knaves* allow) is honest! Yet, if he was himself (as seems, from his own *Oath*, evident) the AUTHOR of those *Letters*, he may, if he can, convince the World, that his endeavouring to make People think otherwise, is not sufficient *Authority* for their taking him for an IMPOSTOR! But, alas! when any Man shall be known to have caus'd his *Name* to be printed in *Capital-Letters* in the *Title-Page* of an *English Book*, as if it had been by him translated out of a *Language* (see Chap. V. of the first Part) he is wholly ignorant in, what need he value the *Scandal* of being esteem'd an *Impostor*? But, to make a few necessary *Remarks* on this *Letter* from MARTIN the (pretended) Murderer, to (his dear Friend) MARTIN the (pretended) Doctor!

Are you not, *Reader*, amaz'd at the Inventors of this sham *Letter*? Had *Martin* study'd 16 Years (as he tells you he did, to compose his *Bawdy Appendix* for which he was indicted) to have made it appear, that he is neither more K--ve, than F--l, nor more F--l than K--ve how could he have done it more effectually? If any Contrivance to have *Martin* murder'd, had ever been on foot by any Persons he has mention'd in his Books, they must have been either the *Practitioners* that he has therein abus'd, or the *Patients* he has therein pretended to have cur'd: As to the first, he has indeed (as may be seen Chap. VI. and VII. of *Quackery Unmask'd*)

mask'd) villify'd, abus'd, and bely'd all Physicians, Surgeons, &c. in a gross and ridiculous Manner; but alas! they all (I believe) slight, contemn, and laugh at his vain Attempts, by scandalizing others, to make himself thought *some Body*. And so far are they (I my self at least) he impudently calls *Quacks*, from wishing him *murder'd*, that suspecting 'tis *Lunacy*, or some Disorder in his *Brain* that is the Cause of his *Ravings* and *antick* Comportment of *Himself*, they would, I am confident, if desir'd, be very generous to any Person that would undertake to bring him so to the right Use of his Senses, (if he ever had any!) as that he might write, talk, act, and comport himself as other Men do; and not make all *Quacks* and *Clap-Curers* ill thought of, and esteem'd *Scoundrel Rascally Fellows*, for his Sake! But what Cause he may have given his *Patients* to threaten him, he knows better than I.

As to this Letter, I observe, 1. That the pretended *Murderer*, and the Person he pretends he was to *murder*, are *Namesakes*, if not more nearly of Kin! 2. That this *Martin the Murderer*, and his *Assistants*, are Men of more tender Consciences, than to take a *false Oath*! But I fear *Martin the Doctor* can't easily make it appear, that the *Affidavit* that he pretends to have made before a *Master in Chancery*, and caus'd to be printed in the *English-Post*, in *May* last, does not contain *Matters* that are *false*, and known by himself to be, when he made the said *Affidavit*, if he ever so did; which makes me apprehensive, that *Martin the Murderer* (if they be not both one Person) is an *honestest Man*, than *Martin the Doctor*! 3. Was not this *Martin the Murderer* as void of Sense, think you, as *Martin the Doctor* seems to be, to pretend to go about *London-Streets* at *Noon-Day* in a *Mask*, in order to look for an *Old Woman*

with a *Stick in her Hand* ? 4. Is it not very pretty for this *Martin* with his *Mask*, to own, that he is accusom'd to commit *Murder*, yet to promise to wait on *Martin the Doctor* (his Friend and Acquaintance) at his House, and do faithfully in all Things ! 5. *Martin the Doctor* did not comply with the Contents of his pretended Epistle from *Martin the Murderer* ; for no Body is taken up and prosecuted. 6. He did not only not comply with the Contents of it, but (tho' at the Peril of his Life, according to the Letter) betray'd the Person that sent it, by (p. 46.) shewing the Letter in a publick Coffee-house, (I suppose *Jacob's* by the *Exchange*) giving Copies of it, and now causing it to be printed ; (and that, as I am told by the Man that prints all his Books, *John Barber*, the Printer of (*the Hang-man's News*) the *Sessions-paper* !) which shews plainly, that he was not, at receiving it, under any Apprehensions of Danger, and consequently, that he knew whence it came ! What a deal of Pains some Men take to make themselves talk'd of to their own Disadvantage ! There goes a Story, that a Parson meeting a pretty young Woman big with Child, pretended to be much concern'd for her hard Fortune. Pray, Sir, in what ? says she. Why, says the Parson, you are a'must just ready to Lie in, and your Husband (as I see by your Locks) has not yet put a Nose on the Child's Face ! Oh ! dear Sir ! dear Sir ! what shall I do, (says the affrighten'd Woman) I would not for the World have my Child born without a Nose on its Face ! The Parson, mov'd, says the Story, with Christian Compassion at the poor Woman's Misfortune and Complaint, generously perform'd that Task which her Husband ought to have done ! and the Child was born in its due Time, with as handsome a Nose on its Face, as any Infant in the Parish had ! I lament poor *Jack Martin's* hard Fate, that his

Mo-

Mother, when big with Child of him, did not meet this judicious and generous Parson ! For tho' 'tis apparent, by his *Inch and half wide Nostrils*, that his Father did not forget to put a *Nose* on his *Face* ; yet, I confess, 'tis with me a Question, whether he did not forget to put either *Brains* into his *Skull*, or *honest Principles* into his *Heart* ! But if his old *Dad* did make such a *Mistake*, probably there might be a good Reason for't ; for, *Nil dat (neque dare potest) quod in se non habet* ! But to return to our o rare Letter ! 7. As the Letter it self, and *Martin's* Management of the Matter, do (in my Opinion) make it evident, that the whole Affair (an ingenious one, is it not !) was of *Martin's* own contriving, in order to bring a Disreputation on *me* and *Dr. Sintelaer*, (as appears by our being nam'd and bely'd but just before.) I submit it, *Reader*, to your Consideration, of what *honest and honourable Principles this Man must be* ! 8. *Martin* having made so many Attempts, by pretended Letters, without either their Writer's Names, or Places of Abodes being set forth, (after which Manner indeed, any *Rascal*, as well as *Martin*, may pretend to prove, set forth, and discover what he pleases) to prejudice the Reputations of those Men, that he fears may injure his Trade of *Clap and Pox Curing*, by performing those Matters (as I think I my self can) much better than himself ; and now flying (if it was, as I believe, his own Contrivance) to so ridiculous a Project, I am at a Loss to imagine what he'll be at next ! The Letter talks of his having been in Danger of being *pistol'd* at *Newgate* ; I wish he may never take such Measures, as may bring him under an Obligation of *Riding in State* from *Newgate*, past *Dr. Sintelaer's* in *High Holborn*. Let him take Care, that he commits no *Murder* ; and I dare assure him, that he himself (and I'm confident

dent he believes it) is in no Danger of being *murder'd*, at least not by, or by Means of those of whom he sillily suggests it. 9. Should ever any *Mischief* befall me, Dr. Sintelaer, or any other Person abus'd by *Martin* in his Books, I conceive *Martin* ought to be suspected to be, if not the *Actor*, the *Contriver* thereof. And this *Letter* seems to be a good *Proof*, that he is acquainted (I will not say in *Confederacy*) with some Person or Persons, that, for Money, are free to commit *Murder*, and consequently to do any Thing rather than *starve*. I will add no more, but a Word of *wholesome Advice*, viz. That *Martin*, for the Time to come, mind his own *Business*, (when he has any) forbear to study *Mischief*, and to make himself *infamous*, by *misrepresenting* and *abusing* those Persons that he *knows* are *Men* of more *Learning* and *Skill*, and of better Success in their *Practice*, (not to say of more *Honesty* in their *Dealings*) than himself. But if he shall persist in doing otherwise, he must not think much at due *Chastisement*; 'tis what, for his own *Good*, he ought not to (and whilst I'm capable of giving it him, shall not) go without.

Postscript.

In the News-paper call'd the *Supplement*, for Friday Decem. 2. 1709. I find the following Advertisement, viz.

WHereas John Martin of Hatton-Garden, Chirurgion, was some Time since indicted by one Richard Gunning, a Printer and Alehouse-keeper at the *Guy of Warwick* in *Carter-Lane*, at the Instigation, &c. of some *Quacks*, for composing and publishing an obscene Libel, (as was pretended) entitul'd, *Gonosologium Novum*, &c. which said Indictment was, on the 22th Day of *November* last, try'd before my Lord Chief Justice Holt, at the *Queen's-Bench* in *Westminster-hall*; and the said John Martin was, by the Jury, acquitted of the same, it appearing that there was not any Thing con-

contain'd therein, but what immediately related to his Profession in his Practice of Chirurgery.

Upon Enquiry, I'm told, that *Martin* having taken the Precaution (*Vid.* p. 47.) proper on such an Occasion, No EVIDENCE appear'd against him ! So that he was acquitted (not upon the Jury's being of Opinion, that nothing was contain'd in his Book but what relates to the Practice of Surgery, but) for want of EVIDENCE ! Just as much Reason therefore had *Martin* to boast of his carrying his Cause, as the Old Woman had of winning the Game when she play'd by herself.

N. B. I am now inform'd who was (if not the Country *Quack*, yet) the Country *Quack*'s pretended Friend, and Runner of Errands to Mr. *Seignior*, &c. but, in Respect to his Age, and that Society of Gentlemen to whom he belongs, I will at this Time forbear to tell those Foreign and *English* Stories of him, that at *Doctors-Commons*, &c. may be made appear to be Truth, and which (being publish'd) would probably be as much to his Disreputation, as *Sintelaer*'s being either a Pearl-Driller, or Diamond-Cutter, if true, would be to his, if not more ; *Verbum sat Sapienti*.

C H A P. VII.

Of the Venereal Disease in general.

§. 1. **T**HE *Venereal Disease* is so call'd, either from its usual procuring Cause, *Morbis est ab impuro Venere contractus*, or because it chiefly invades the Parts believ'd by *Astrologers* to be under the Influence of *Venus*. 'Tis call'd the *Pox*, by Reason of the seeming Resemblance between the Pustles of some Persons infected with this Disease, and those of the *Small Pox*; and *Variola Magna*, the Great Pox, to distinguish it from *Variola*, the Small Pox. 'Tis only by Way of Reflexion, that 'tis call'd the *Neapolitan*, *Spanish*, *Italian*, or *French Disease*.

§. 2. This Disease made its first Appearance in this Part of the World, in or about the Year 1594, being then, in all Likelihood, brought by *Columbus's* Soldiers out of the *West Indies*, where it is said to have been long before a popular Disease; being the same, I conceive, that now reigns in that Part of the World, under the Title of the *Taws*; and which, I believe, took its Rise from an unhappy Commixture of the *Rational* with the *Brutal Nature*, in or near the Deserts of *Africa*, where, 'tis said, the Inhabitants are so very brutish, as to be frequently guilty of such detestable *Venery*; and the Variety, in those Parts, of *Baboons*, and such Creatures, as seem to bear too near an Alliance to the Nature of Man, countenances the History. And this I take to be a more Rational Conjecture concerning the Original Cause of this

this Disease, than that it should deduce its *Original* from an impure Copulation between a leprous *French-man*, and a *Neapolitan-woman* having her *Menstrua*, as *Paracelsus* thought; from eating, or being bitten by poysonous Serpents, as *Dr. Lister* conjectur'd; or merely from Women, whose Glands within the *Vagina*, have been so inflam'd, and fretted by too frequent Coitions with Men, that most of them (having no Leisure given them to heal) exulcerate; in which Exulcerations, a most subtil, corroding, and putrid Matter might (as *Dr. Sprengel*, who advanc'd this Opinion, thinks) be bred, that might easily infect the next Companion; or that it should arise from a Corruption of the Seed of divers Men mixt in the Womb of a Common Whore, which is the now generally receiv'd Opinion; or indeed, than any other Opinion I have yet seen advanc'd. But I have not here *Room* either to *confute* other Mens *Opinions*, or to *confirm* my own, by proper Arguments. And the Truth is, 'tis but of small Import to any *Physician*, and of less to the *Patient*, to know the *Original Efficient Cause* of this (or any) *Disease*, when, where, and by what Means it was first introduc'd into the *World*. But unless a *Physician* be acquainted with the *true Nature*, and *material Cause* of this (or any) *Disease*, he can't *Rationally* adapt *Remedies* proper for its *Speedy, Safe, and Effectual Cure*.

C H A P. VIII.

Of the Essence and Nature of the Venereal Infection.

§. 1. **T**HIS Disease being attended with so great a Variety of disagreeing Symptoms, Authors have thereupon differ'd almost as much in their Opinions about its *Essence* or *Material Cause*, as about its *Original Efficient Cause*. Most agree, that its *Essence* consists in an *Acid*; and that 'tis an *Acid* (*sui generis*) different from any other *Acid*, we may justly presume from our being altogether unacquainted with any other *Acid* productive of the same Effects.

§. 2. My Opinion is, that the *Essence* of the *Venereal Infection* consists in an *Acid* of a *malign and corrosive Quality*, not absolutely fixt, nor of it self volatile; but which is, by *Heat*, easily volatiliz'd; and which will, by *Fermentation*, convert the *Fluids* of an *human Body* (especially the *Lympha* design'd by *Nature* for the *Nutrition* of the *Part* into which it shall be intromitted) into a corrupt *malign Matter* of its own *Nature*.

§. 3. What *Acids* are, and wherein they differ from each other, would be too long an Enquiry for this Place. But I must remark, that 'tis the *Nature* of all *Acids* (and of this *Venereal Acid* amongst the rest) to coagulate the *Blood* and *Lympha*, (which are made up of sulphureous and alcalious Particles) and to render them viscid; their *Viscidit*y occasions (in the *Capillary Vessels* and *Glandules*) their *Stagnation*; their *Stagnation*, *Obstructions*, and *putrefactive Fermentations*; which produce first *Pain* and *Inflammation*, and at length *Breakings-out*, *Scabs*, *Ulcers*, &c. in the *Part* or *Parts* affected: All which,

which, and the other Symptoms attending this Disease, are more or less severe, according as the putrefying *Fluid* was more or less replete with the *Venereal Corrosive Particles*, the Body more or less fill'd before with *Diseasy Humours*, &c. So that having discover'd the *Nature* of the *Venereal Infection*, and its *Effects* on the *Blood* and *Lympha*, it would be no difficult Matter to account for the great Variety of *Symptoms* that *Venereal Patients*, according to their *Age*, *Sex*, different *Habits* of *Body*, *Malignity* of the *Infection*, *Way* of *Receiving* it, &c. are afflicted with; and, in another *Tract*, I intend to be somewhat larger on that Head.

CHAP. IX.

Of Giving and Receiving the Venereal Infection, and of the Symptoms first discovering the same.

§. I. **T**HE *Essence* of the *Venereal Disease* consisting (as I have declar'd, and as its *Effects* sufficiently shew) of a *malign Corrosive Acid*, by Heat easily volatiliz'd, I from thence infer, (and Experience confirms the Inference) that its *Infection* may infallibly be communicated, from one Person to another, by any kind of Means, (*sive immediatè sive mediatè*) by which the *malign penetrative Particles* of this *Infection* may be transmitted from any Part of an infected Person, into (tho' but) the *Cuicular Pores* of any Part of a sound Body; for 'tis no sooner thro' those Pores, but it meets with some of the *Fluids* of the *Body*, which it *viciates*, renders *viscid*, and (by farther Fer-

Fermentations) *colligates* and *converts* into a *Vir-
rus* of its own Nature.

§. 2. And by that Means it happens, that this Infection (by whatever Way receiv'd) first occasions a *Local Disease*, viz. The principal Part, not all, of the Infection (for some short Time) adheres to, or remains in the Part or Parts into which it at first gain'd Admission; and in those Parts, and those thereto adjacent, usually first discovers it self by its proper *Symptoms*. That every Person may have a clear and satisfactory Notion of the Matter, I will subjoin a more particular Account how, and by what Means, Persons may and do become infected with this Disease, and of the Symptoms that do thereupon first ensue, viz.

1. By the *Venereal Enjoyment* of an infected *Companion*; and by this Means more Persons receive this Infection, than by all other Ways whatsoever.

2. A Man may, as too many know by dear-bought Experience, receive this *Infection*, by only *Lustful Dalliance* with the *Obscene Parts* of an infected Woman, (or, if he has a virulent *Gonorrhœa*, *Shankers*, &c. may so give it to a sound Woman) altho' he does not absolutely enter her Body.

3. Some have assur'd me, that they receiv'd the *Infection* by only permitting their (pickt up) Ladies to handle their *Privy Members*; but if so, the Woman must first (designedly) have moisten'd her Hand with the *infectious Filth* of her own Body. When the *Infection* shall have been receiv'd by any of the Ways hitherto nam'd, it usually induces a *Gonorrhœa*, or some of the *Symptoms* of a *Clap*; of which in the next Chapter.

Here permit me to make one *Remark*, viz. That when the *Infection* is receiv'd by *Lustful Dalliance*, without Penetration; by Penetration, without an Emission of Seed; or by suffering a Woman to be-

besmear the Yard with the infectious Filth of her own Body, altho' sometimes a *Gonorrhœa*, Running, Heat of Urin, &c. may insue; yet, in my Practice, I have observ'd (which no Author that I know of has hitherto taken any Notice of) the first Symptoms are more usually only external, viz. The Yard becomes inflam'd, swell'd, sore; its Foreskin so purs'd up, that its Nut can't, without Difficulty, be discover'd; or perhaps is so girt about the Top of the Nut of the Yard, as that it can't, with Ease, be brought over it; or there happen little Ulcers, Skankers, Warts, an Owzing of a Matter from between the Foreskin and Nut of the Yard, almost like that of a Running, &c. Sometimes the one, and at other Times another of these Symptoms begin to appear, a Week, two, or three, sometimes longer, after the Infection shall have been receiv'd. And in some Persons (whether there were or were not a Penetration, Emission of Seed, &c.) the Infection shall cause a Running, and most of the other Symptoms too. The Truth is, every Person does in some Measure differ from any other in Constitution and State of Health; and for that Reason the Infection will produce different Symptoms in one Person, from what it does in another.

4. A Person may receive this Infection by lasciviously kissing any one who has Venereal Ulcers or Sores in his or her Mouth or Throat; in which Case the Lips are apt to break out in Scabs, that will not easily be remov'd; or, being remov'd, will soon return, the Mouth and Throat become sore, exulcerated, &c.

5. Lying (especially if it be often done) in the same Bed with a Person (tho' of the same Sex) that has the Venereal Disease in an high Degree, will communicate the Infection to a sound Person; so will (sometimes) a Bed or Garment constantly lain

lain in, or worn, by a Person severely *Poxt*. And when the *Infection* shall be receiv'd by either of these Ways, the infectious *Effluvia* entering most Parts of the Body, and fixing in the *Miliary Glands*, the first Symptoms commonly are (unusual) *Itchings*, *Tinglings*, little *Breakings-out* on the Skin, *Pimples*, *Pustules*, *Scabs*, &c. that will not easily be cur'd.

6. Many *Infants* (their Parents being *poxt*) bring this *Disease* into the World with them; and in that Case, altho' they are many Times born clear, and seemingly sound, yet they soon discover their *Disease*, by unusual *Breakings-out*, &c. Many such Children have I had under my Care, and happily cur'd them.

7. *Pocky-Infants* oftentimes give this *Disease* to their *Nurses*, as well by sucking, as by being kiss'd and fondl'd by them. Several *Nurses* have I known thus almost ruin'd, they not presently imagining what was the Matter with their *Breasts*, *Lips*, *Mouth*, &c. which are attended with *Breakings-out*, *Soreness*, *Ulcers*, &c. that resist the Force of all ordinary Remedies.

8. A great Number of sound and healthful *Infants* and young Children are spoil'd, and even murder'd by *pocky Nurses*. If a *wet Nurse* has the *foul Disease*, the *Infant* receives it of her by sucking; and the *Infection* shews it self first in the Child's *Mouth*, but soon after in the other Parts of its tender Body. If either *wet* or *dry Nurse* has *Venereal Ulcers* in her *Mouth*, she most certainly gives the *Disease* to the Child, by *kissing* and *fondling* of it. If she has *pocky Sores*, *Ulcers*, or *Breakings-out* on her *Body*, she infects the Child by the venomous *Steems* of her diseased Body when in Bed. By all this 'tis apparent, that sound *Nurses* ought to be very cautious what *Infants* they take to nurse, and the *Parents* of sound Children no less

solicitous to what *Nurses* and *Nursery-Maids* they commit the Care of their tender *Infants*.

§. 3. There are divers other more scandalous Ways by which some *profligate Wretches* become infected with this Disease; but I shall pass them by, as not fit to be nam'd; besides, they are effectually comprehended by the general Rule laid down at the Beginning of this Chapter.

§. 4. It may not be improper here to remark, that altho' my *Antivenereal-Pills*, *Specifick Electuary*, &c. being taken as hereafter directed, are proper and effectual *Remedies* for carrying off a *Veneereal Infection*, by whatever Way receiv'd; yet *External Remedies* ought not (in many Cases) to be (by any Means) neglected; and amongst those, my *Medicinal Liquor*,

is one of the most effectual (if not the very best) yet known in the World. I do not recommend it as an *infallible Preservative* from *Infection*, (there being no such Thing in Nature;) yet I know, by manifold Experience, that if the *External Parts* (of either Sex) pertaining to Generation, &c. be wash'd and bath'd therewith *hot* presently (or indeed within some Days) after an impure *Coition*, and that three or four times a Day for some Days, it seldom fails effectually to prevent and preserve from many of the most troublesome *Symptoms* of a Clap, viz. *Swelling*, and *Pursing up* of the *Foreskin* of the *Yard*, an *Owzing* of *Matter* from under it, *Sores*, *Breakings-out*, *Shankers*, *Veneereal Warts*, &c. and will also very much help forwards an effectual Cure to be perform'd by proper *Internal Remedies*. And indeed, those *Infections* receiv'd by *Lustful Dalliance*, without *Penetration*, by *Penetration* without *Emission* of *Seed*, or by suffering a Woman to besmear the *Yard* with the infectious *Filth* of her own *Body*, (and the Truth is, where a Man shall first lasciviously handle the *Privy Parts* of an infected

Aed Woman, and after that, whilst his Hand shall be moist with the *Filth* of her *Body*, shall handle, rub, and chaff his own *Privy Members*, he will thereby effectually *Pox* himself.) In any of these Cases, the *Infection* being chiefly lodg'd in the *Pores* of the *External Skin*, the Cure can't be speedily and well perform'd, without the Use of this, or some such *External Remedy*; for in all such Cases those *Parts* ought to be often and well bath'd therewith, and some (either of that weaken'd with Water, or some) other proper *Liquor* may also be injected into the *Passage* of the *Yard*, and the *Vagina Uteri*, to cleanse them. Women, who shall (by suckling *Pocky Children*) have their *Breasts* infected, ought often to bathe their *Breasts* therewith. Those Persons also, (and especially young Children, injur'd by the *Steem* of the *Bodies* of *Pocky Nurses*) who shall (by Lying in the same Bed, &c.) have receiv'd the *Infection* by the *Cuticular Pores* of most *Parts* of their *Bodies*, ought to be often bath'd therewith all over, especially wherever they shall find any *Pimples*, *Pustules*, *Breakings-out*, &c. They who shall have *Sores*, *Ulcers*, &c. in their *Mouths*, *Throats*, &c. ought to mix some *Honey of Roses* therewith, and use it hot as an excellent (nay, the best of) *Gargles*, in all *Venereal Cases*; and indeed, as an *External Loti-on*, it has not (that I know of) its Equal (in *Venereal Cases*) on Earth. And that it will do great Service (us'd as before directed) to prevent the ill *Effects* of a *Venereal Infection*, is evident from its effectually curing (as it usually will) *Venereal Pimples*, *Pustules*, *Scabs*, *Breakings-out*, &c. in any Part of the Body, even when come to Perfection, and of long standing, by their being only wash'd and bath'd therewith hot. I shall take farther Notice of it hereafter.

C H A P. X.

Of a Clap, and its Symptoms.

§. 1. **T**HE *Venereal Disease*, whilst it infects only the private Parts, is call'd a *Clap*; which (if it was receiv'd by *Lustful Dalliance*, &c. the last Chapter informs you of its first Symptoms, but if by *Coition*, it) usually discovers it self, sometimes in a Day or two, mostly in about a Week's Time, by the following *Symptoms*, viz. an unusual, tho' slight *Pain*, and *Rolling* of the *Testicles*, an *Heat*, *Pricking* and *Darting Pain* in the *Urinary Passage*, and that chiefly towards its *End*, with a certain *Tenderness*, discernable by pressing the *Tard*; an *Inclination* often to make *Water*, when the *Urinary Passage* will be found *sur'd up*, then follows a small *Gleet*, or *Weeping*, (call'd a *Gonorrhœa*;) which at the very first somewhat resembles the *White* of a *raw Egg*, but presently changes to a *yellowish* or *greenish* Colour. These slight *Symptoms* (not to be neglected) are soon accompany'd by others that are more severe, viz. *Extream Heat* of *Urin*, *Painful Erections*, (call'd a *Cordeè*;) the *Nut* of the *Tard* becomes *sore*, its *Prepuce* swell'd, and perhaps so *purs'd up*, that it can't, with *Ease*, be *slipt back*, (call'd a *Phimosis*;) or being *slipt back*, can't, without *Pain*, be brought forwards, (call'd a *Paraphimosis*;) hard and painful *Swellings* (call'd *Bulo's*;) happen in the *Groins*; *Swellings* in the *Stones*; *Venereal Warts* happen sometimes in the *Urinary Passage*, (and then are call'd *Caruncles*;) and sometimes about the *Nut*, *Foreskin*, &c.

§. 2. Women also when they receive the *Infection* by *Coition*, are usually affected with a *Running*, which

which they are not very apt to take Notice of, presuming it to be only the *Whites*, until they find it much increas'd in *Quantity*, chang'd in *Colour*, and attended with a *Smarting Pricking Pain* in making *Water*, and sometimes an *Inflammation*, *Soreness*, &c. in and about their *Privities*, with which *Symptoms* they are not so soon afflicted as Men, nor usually with so great Severity; (yet are more difficult than Men to be cur'd.) And in some Men, as well as Women, where the Infection was slight, or their Constitution very strong and healthy, the Symptoms are so very mild at first, as scarcely to be taken Notice of.

§. 3. A *Running*, and so any of the other Symptoms, happen sooner or later, (sometimes in three or four Days Time, at other Times not of as many Weeks, nay, not of so many Months) as well according as the *Infection* was more or less severe, as according to divers *Circumstances* relating to the Person receiving the *Infection*. I therefore advise every Man that shall have taken the *Freedom* of *Conversing* with a *strange Woman*, to be very cautious of being concern'd with (at least of *suspecting*) his *Wife*; for sometimes after such an *Adventure*, there shall be, for 10 or 12 Days, (perhaps for a longer Time) no *Appearance* of a *Prejudice* receiv'd, and yet in a Day or two's Time after a *Reiteration* of the *Veneral Act*, altho' with (his *Wife* and she) a sound Woman, the *Veneral Ferment*, that was as it were dormant, being thereby put into Motion, and made to exert it self, the *Running* will begin. And this has brought some unwary Men under a double *Misfortune*, viz. They have given the *Infection* to their *Wives*; and then, at the same Time, have (unjustly) *suspected*, that they had receiv'd it from their *Wives*.

§. 4. Thus I have enumerated (not all, but) the most usual *Symptoms* of a *Clap*; not that every

ry one of these *Symptoms* are to be found on every *Clapt Person*; any one or two of them will be sufficient to discover the *Infection*, and to prompt reasonable *Persons* to seek out for *Redress*, least, neglecting the first mild *Attacks* of this *Disease*, its more furious *On-sets* should bring them to *Repentance*.

C H A P. XI.

Of the Cure of a Clap.

§. I. **T**HIS *Infection*, altho', as is before declar'd; it first occasions only (*viz.* as to Appearance) a *Local Disease*, yet it must be believ'd, even very soon after the first Moment of its Admission into an *Human Body*, to have (at least) some few of its pernicious *Particles* permixt with the *Blood*, in the *Capillary Veins* of that Part; and which will, with the *Blood*, be from thence convey'd to other (if not, in some Measure diffus'd into all) Parts of the Body, but will not be much perceiv'd 'till they shall be stopt by some small *Glandu'es*, and have exerted their *Force* therein. Were not the Case thus, how should we account for that *Soreness of the Limbs, Dulness, Heaviness, &c.* that Dr. Harvey (*Little Venus, &c.* p. 10.) says attends a Man the next Day after his conversing with a *Pocky Wench*? Or indeed for those severe *Symptoms* t'at we find some *Patients*, very soon after their *Infection*, afflicted with? Such as *Ulcers* in their *Throats*, *Breakings-out* on their *Heads, &c.* This plainly discovers, (and to that End I premis'd it) that not only the *Pretensions* of infallibly rescuing *Persons* from the ill Effects of a *Venercal Infection*, by some *Ablution* to be us'd in 10 or 12 Hours af-

ter Coition; but also those of *Curing* its first *Stadia*, viz. The *Symptoms* of a *Clap*, by *Injections*, and other *External Remedies*, without the *Assistance* of *Internal Medicines*, can be none other (let the Author of a pretended new Method, &c. say what he pleases) than mere *Delusions*, and *Quackish Impositions*, by which the *vicious* Part of *Mankind* are encourag'd to be still more *lewd*, *ignorant* and *credulous* Persons are *amused*, *cheated*, and *abus'd*; and by which also slight *Claps* are often converted into confirm'd *Poxes*, and consequently many Persons, who might, at first, have been easily cur'd, are ruin'd in their *Healths* perhaps for all their *Lives* after. And 'tis for these *Causes* the *Quacking Pretenders* to such *Secrets*, usually conceal themselves, and only leave their pernicious *Mixtures* with some *Bookseller*, &c. to be sold. And indeed all *Medicines*, whose *Authors* conceal themselves, I suspect to be *Cheats*; for no Man need be asham'd of being the *Inventor* or *Preparer* of a good and serviceable *Medicine*.

§. 2. The *Case* being thus, 'tis evident, that in even the most *slight Clap*, *Internal*, as well as *External Remedies*, must be us'd; the *Infection* (how slight soever) not being to be effectually carry'd off, without due *Purgation* with some *Medicine* in that *Case*, *proper* and *specifick*, (common *Purges* in this *Disease* doing little or no *Service*.) And indeed, in *curing* any *Species* of the *Venercal Disease*, the *Practitioner's* main *Intention* must be to exterminate the *Infection*, and to free the *Body* absolutely from it; but because that can't, in some *Cases*, presently be done, he must also study (that the *Patient* may be made as easy as his *Case* will admit) to alleviate the *urgent Symptoms*, to prevent others, and to attain his main *Design*, as soon as conveniently may be; but let him be sure that he does not (*make more Haste than good Speed*)

Speed) cure the Symptoms, and leave their Cause, the Infection, behind in his Patient's Body: Which is but too often done; but when 'tis done through the Practitioner's *Avarice* or *Design*, 'tis *Villany*; when through his *Ignorance* or *Inadvertency*, he merits *Reproof*; and the *Disgrace* he thereby gets, is his just *Reward*. But when this happens, as is very often the Case, through the Patient's own *Carelessness*, *Irregularity*, *Non-observance* of *Directions*, or *Refusing* (that he may save his Pence) to take such *Medicines*, or to pursue such *Methods* as his Case requir'd, he ought, whatever the direful Consequences thereof happen to be, to take it for his Pains, and not to blame his Doctor.

§. 3. Many Persons imagine a *Venereal Infection* (especially if taken in *Time*, as they call it) to be almost as soon carry'd off, as receiv'd, and expect a compleat Cure in (at most) 6 or 8 Days Time; but I must inform such Persons, that 'tis not possible, generally speaking, in so short a Time, perfectly to exterminate the *Infection*, much less in that Time both to remove the Infection, and to restore the injur'd Parts to their *Pristine State*. Nor can every Person, afflicted with a fresh *Clap*, be cur'd in the same Space of Time, nor always with the same Remedies. The Difference of *Age*, *Sex*, *Constitution*, former *State of Health*, Degree of *Infection*, Way of *Receiving* it, Way of *Living*, and even a Multitude of other Circumstances, alter the Case mightily, and sometimes oblige the skilful Practitioner to vary his *Method of Cure*, and the *Medicines*; yet a skilful Practicer, having duly weigh'd the apparent Circumstances of any particular Patient, may give a probable Guess how long he shall be in performing the Cure, and by what Method and Medicines.

§. 4. Some Persons will not believe Medicines do them any Good, unless they immediately

to remove their *Heat of Urin, Running, &c.* where-
as *Purgatives* proper to carry off the *Infection*, some-
times increase those *Symptoms* for some Days; o-
ther Medicines may indeed be given at the same
Time, that may ease the *Urin, &c.* but the *Run-
ning* must not be too soon stopt, lest worse *Symp-
toms* insue; and after it be regularly stopt, pro-
per Medicines must be taken for some Time to
strengthen the Parts, and prevent its *Return*; as
ought also proper *Antisugnercal Sudorificks, Diure-
ticks,* and *Alterative Remedies,* absolutely to free
the *Blood and Juices* of the *Body* of all *Particles* of
the *Venereal Infection*, that may otherwise, in Time,
be of ill *Consequence*.

§. 5. But altho' there be no such Thing as an
infallible *Preservative* from the *Venereal Infection*,
(other than never to come where its *Infection* can pos-
sibly be receiv'd, which may indeed be truly said
to be the only *Method of Prevention*;) yet the dis-
mal *Effects* of such *Infection* may be infallibly pre-
vented, in Case proper Measures be taken very
soon after the *Infection* be receiv'd; and this ought,
as is before observ'd, sometimes to be by the Use
of proper *External*, as well as *Internal Remedies*;
but Internals must never (though Externals some-
times may) be omitted. It therefore behoves e-
very Person, who shall, by one Means or ano-
ther, fall under this *Misfortune*, to seek out for
Remedy as soon as may be. Let them be sure to
apply, if they would be safe, to a *Man of Learn-
ing, Skill, and Experience*, and then be as sure to
pursue his *Direction*, and not, without just Cause,
to change their *Doctor*.

§. 6. Having premis'd thus much, I come to
the Matter intended; that is, to shew the true
Method of making a *speedy and effectual Cure* of a
Clap; as to what (in order thereto) pertains to
External Lotions, I refer you to what is already
said

said in the last Chapter, §. 4. and shall now advise to proper and effectual *Internal Remedies*, viz.

The Use of my Antivenereal-Pills.

These *Pills* are *easy* to take ; *safe, easy, pleasant*, and *effectual* in their *Operations*, require no *Confinement*, yet are not inferior (even in the worst of *Venereal Cases*) to any other *Purgative* in the *World* ; for they powerfully *attract* the *venomous Particles* of that *Infection*, and carry them off by *Purgation*. I spake from the *Experience* I have had of them in the *Curation* of, I am sure, more than a thousand several *Persons*.

They being taken, and the before-mention'd *Medicinal Liquor* us'd externally, they infallibly prevent (the *Specifick Electuary* being also taken at the same Time) its *dismal Effects* ; and in order to carry off the *Remains* of any ill-cur'd *Clap* or *Pox*, no *Purgative* can be more effectual. Truth is, no better *Purging Physick* can be prepar'd for *Persons*, on almost any *Occasion*, who have ever had the *Venereal Disease*, though 10, 15, nay, 20 or 30 *Years* before.

Five *Pills* are (usually) a *Dose* sufficient for a *Man*, and four for a *Woman*, to be taken either late over *Night*, or so early in the *Morning*, as that you may continue in *Bed* three or four *Hours* after they be taken ; if you take them over *Night*, they will work before the *Morning*, and the *Warmth* of the *Bed* (you having the *Convenience* of a *Close-Stool* upon *Occasion*, and taking due *Care* of *Cold*) will sufficiently promote their *Operation* ; but as soon as you arise, drink every little while a *Draught* of either *warm Ale*, *Ale-Purl*, *Water-Gruel*, *Posset-Drink*, *warm Whey*, or of *Epsom* (or other *purging*) *Water* ; if you take 'em in the *Morning*, you must then be sure to accelerate

rate their Operation, by drinking about a Quart of some one or other of the before-mention'd Liquors. Repeat the Dose every Day (if you can well bear it) for two, three, or four Days; and after that, every second or third Day, every Time either increasing, lessening, or continuing the same Dose, according as you found their Operation to have been too quick, too slow, or agreeable, four five, or six Motions being sufficient, yet a moderate Dose will sometimes, without Harm, give more.

The Specifick Electuary in Claps.

This is an *Alterative*, rather than an *Operative* Medicine, yet it works moderately by Urin; the Intention of it is to alter, in some Measure, the Texture of the *Acid Venereal Particles*, to cause their *Secretion* from the *Juices* of the *Body*, and to dispose them to be the more easily and effectually carry'd off by the *Purgative Antivenereal Pills* above mention'd. This also, rather than the Pills, is serviceable both in preventing and in removing the *Heat of Urin*, *Cordee*, and some other troublesome *Symptoms* of a *Clap*. In short, in a *Clap* this *Electuary* ought to be constantly taken every Day, as well when the Pills are, as when they are not taken.

The Dose of this *Electuary* is the Quantity of a Nutmeg, or, if you please, a Walnut, as soon as the Pills have done, or near done, working in the Forenoon; in the Middle of the Afternoon, and again an Hour or two before Bed-time; the less you eat or drink within about an Hour before and after it, the better.

The Diuretick Powders.

These Powders purge by Urin, yet are not design'd to ease the *Heat of Urin*, (the above-mention'd

tion'd *Electuary* does that better than they) but to facilitate the *Expulsion* of the *Infection*, the *Purification* of the *Blood*, and other Juices of the *Body*. They are also serviceable against *Sand*, *Gravel*, &c. Each Paper, Price 6 d. is a Dose, to be taken dissolv'd in either *White-Wine* or *Spring-Water*, about an Hour before Dinner; at four or five a Clock in the Afternoon, and at Bed-time. It makes no unpleasant Draught to drink, after the *Specifick Electuary* to wash it down.

§. 7. These *Antivenereal-Pills*, *Specifick Electuary*, and *Diuretick Powders*, not only effectually carry off the *Infection* of a *Clap*, but (many Times) cleanse and heal the *exulcerated Part* from whence the *Running* issu'd forth, strengthen the relax'd *Fibres* of the *Glands*, and so, as it were, compleat the *Cure*. Yet sometimes after the sufficient Use of these *Remedies*, altho' the *Infection* will be even infallibly gone, yet a *Weakness*, and consequently a *Running*, will remain. In such a Case (about 10 or 12 Doses of the said *Pills*, &c. being taken) the Patient must have Recourse to my

Balsamick Electuary.

When by Means of the *Pills*, &c. the *Infection* of a *Clap* be nearly carry'd off, and the Matter that runs, is become tolerably well colour'd, *white*, and *glutinous*, which commonly happens in about a Fortnight's Time, 'tis then proper to leave off the before-mention'd Medicines, and to take constantly of this *Balsamick Electuary*. I say, when the *Infection* be nearly off; for (tho' this is a *Balsamick*, cleansing, and healing Medicine, yet) 'tis no *Turpentine*, or *astringent Remedy*, but is capacitated in some Measure to remove an *Infection*, as well as to cleanse and heal the excoriated *Parts*, and restore them to their due *Tone*. The Dose is the Quantity of a Walnut every Night at Bed-time, and about half that Quantity every Morning

ing fasting, and so again about an Hour before Dinner, and again about three, four, or five a Clock in the Afternoon.

This *Electuary* (after due purging with my *Antivenereal-Pills*) is also an excellent Remedy for the *Whites* in Women. And at the same Time this *Electuary*, by Men or Women, is taken internally. My

Deterfive and Healing Injection

may also be us'd in this Manner, viz. Let a little thereof be heat, little more than Blood-warm, over a Candle in one of the little Tin-Pots I give with it, or in any other convenient Thing, then put the End of your *Syringe* into the Liquor, and draw, and squirt it to and fro, 'till you find it makes a good Stream; then put its End into the Liquor again, and draw it a little above halfway, then take it out, and draw it up a little higher, then (having first made Water, if you can) apply it to the Part, and keeping it close, squirt it in; and keep the Pipe still in for a little Time, then take it out, and most Part of the Liquor will follow. Use a second *Syringe* full at the same Time, and after the same Manner. Thus do for three or four times every Day; and that not only 'till the Running wholly disappears, but for about a Week after, to prevent any Return, all the while also taking the said *Electuary*.

§. 8. If by not taking due Care in Time, by Means of improper Medicines, Severity of the Infection, or by what other Means soever a Swelling, call'd *Hernia Veneris*, happens in one or both the *Testicles* or Stones, speedy Care ought to be taken therein; and, after due *Formentations*, a proper *Catap'asm* must be apply'd, and then the Part kept up with a Bag-Truss. A *Phimosis* and *Paraphimosis* also require proper External Applications; so do *Shankers*, *Venereal Warts*, and *Caruncles*, which

which are none other than *Warts* growing far with-
in the *Urinary Passage*. All these, and much more
Bubo's, that is *Swellings* in the *Groins*, require the
immediate Care of the *Practicer*, and must be
differently treated, according to the *State* they shall
be in. I shall therefore say no more of 'em here.

C H A P. XII

*Of a simple Gonorrhœa, and Old Gleet in
Men; and the Whites in Women.*

§. 1. **T**Hese *Infirmities* I should here take no
Notice of, were it not that they bear
so near an Alliance to a *virulent Gonorrhœa*, that
they can't, by Persons unacquainted therewith, be
readily distinguish'd from it; and indeed some
Authors seem to have had no true Notion con-
cerning them. In another *Tract*, I shall write more
clearly and fully of them, but here shall say no
more than what 'tis necessary every Patient should
know.

§. 2. A *simple Gonorrhœa* attends Men, and is an
involuntary Flowing of the Seed, the *Caruncles*
thro' which the Seed, in the Time of Coition, ow-
zes from the Necks of the *Vesicula Seminales* into
the *Urethra*, being injur'd, corroded, or so wea-
ken'd and relax'd in their Fibres, as to permit the
involuntary Effusion of the Seed. This is an *In-*
*firmit*y that may, but seldom does, happen; and
when it does, the Patient soon waxes lean and
feeble, (especially about his Loins) is brought in-
to a *Tubes Dorsalis*, and, if not speedily taken Care
of, to his *Grave*. This is a *simple Gonorrhœa*, pro-
perly so call'd; but that usually so call'd, is none
I other

other than an ordinary *Weeping*, or *Gleet* free from *Venereal Infection*, which I shall next describe.

§. 3. A *Gleet* (properly so call'd) in a Man, is a Flowing of Matter (altogether free from a *Venereal Infection*) separated (usually) by the *Glandula mucosa*, or (as sometimes it happens) by the *Glandula prostatica*; either, or all of which *Glandules* may by divers Means be so weaken'd, and relax'd in the Fibres of their Excretory Ducts, as to permit an involuntary and continual Discharge of the Mucilagenous Humour they separate, and which, by being permixt with some corrosive (though not *Venereal*) Particles, will be so colliquated and alter'd in the Texture and Cohæsion of its Particles, as to be converted into a sort of *Pus*, *Sanies*, or Matter that will much resemble that of a *Virulent Gonorrhœa*. But whereas a *Virulent Gonorrhœa* is soon attended with some (or indeed many) other Symptoms of the *Venereal Disease*, a *Gleet* (being void of that *Infection*) never becomes productive of any of them, nor does it weaken and emaciate the Patient as a *Simple Gonorrhœa* (properly so called) does. Many Authors, I know, have wrote otherwise; but Experience (as well as Reason) is against them; for many Persons have been afflicted with *Gleets* from Year to Year, (therefore call'd *Old Gleets*) yet have neither been *Pox'd*, nor much weaken'd; or prejudic'd in their Healths.

§. 4. The Disease call'd (*Fluor albus*) the *Whites* in Women, is analogous to a *Gleet*, or *Weeping* (as some call it) in Men. And as the *Glandules* of the *Urethra* in Men, separate that Matter that constitutes the *Gleet*, (after the Manner that has been declar'd) so the *Glandules* of the *Vagina Uteri*, whose Excretory Ducts are call'd *Lacuna*, separate (usually) the Matter that is discharg'd, under the Name of the *Whites* in Women. And altho' Women, they being of a more cold and moist Habit of Body than Men

Men, and for some other Reasons, are more liable to be afflicted with the *Whites*, than Men with *Gleets*, yet they seem to be nearly one and the same Disease, and to owe their *Original* to the same *Causes*, which sometimes are *Venercal* Rencontres too frequently repeated; sometimes other *violent Exercises*, especially in weak and diseased *Habits of Body*, &c. But the Truth is, *Gleets* in Men most commonly owe their Beginning (as do too often the *Whites* in Women) to a *Virulent Gonorrhœa*; the Infection of which being carry'd off, the *Fibres* of the Excretory Ducts of the Glandules in the *Urethra* in Men, (and in the *Vagina Uteri* in Women) are not easily to be restored to their pristine Tone; but sometimes (even in Spight of what a skilful Man can do) will remain relax'd, weak, &c. and a *Weeping* (properly call'd a *Gleet*) will (especially in a *Cacochymick Habit of Body*) for a long Time remain. Yet, if proper Measures be pursu'd, it will usually admit of a Cure; and that in a shorter Time than most Practitioners imagine, *as I by Experience know*.

§. 5. Thus I have briefly shewn what a *Simple Gonorrhœa*, what a *Gleet*, and what the *Whites* in Women are; they are all free from any *Infection*, and can never (let some Authors say what they please) degenerate into the *Venercal Disease*; and in this principally consists their Essential Difference from a *Virulent Gonorrhœa*; their Formal Difference, and by which they may be distinguish'd from it, you may farther learn from the following Particulars, *viz.*

1. A *Simple Gonorrhœa* (under which Term I shall here comprehend, as most Authors do, as well a *Gleet*, as a *Simple Gonorrhœa* properly so call'd, *viz.* any Greeting of Matter from the Yard that is free from a *Venercal Infection*) is seldom attended with an *Heat* and *pricking Pain* in making Water, painful

ful *Erections*, or any of the other *Symptoms* that attend a *Virulent Gonorrhæa*.

2. In a *Simple Gonorrhæa*, the Matter that flows is waterish and thin, something glutinous, and whitish; and seldom becomes ill-colour'd, unless in a considerable Time, and in a Diseas'd Habit of Body. But the Matter of a *Virulent Gonorrhæa* is more thick, less glutinous, and soon changes to a yellowish, or greenish Colour, (and stains the Linnen (which the other does not) of the same Colour) even in a Person of a good State of Health.

3. The Matter of a *Simple Gonorrhæa* will not flow, during the Time of an *Erection*; but the Matter of a *Virulent One* will.

4. In a *Simple Gonorrhæa*, the Patient is seldom inclin'd to *Venery*, which in a *Virulent One*, he frequently is.

5. The *procuring Cause*, when that can be known, effectually distinguishes them; for a *Simple Gonorrhæa*, is the Effect of *Over-straining*, *Violent Exercise*, *Excess of Venery*, &c. But a *Virulent Gonorrhæa* is caus'd (as you've seen before) by a *Veneral Infection*, receiv'd by an impure Coition.

6. The Effects of these Diseases distinguish them no less than their *procuring Causes*; for a *Simple Gonorrhæa* (properly focall'd) daily renders a Man more and more feeble, brings on him a *Tabes Dorsalis*, and ends in Death. A *Virulent Gonorrhæa* is, usually, attended with other *Symptoms* of the *Veneral Disease*. But a *Gleet* scarce weakens at all, but (being attended by no *Infection*) sometimes remains for divers Years, and the Patient all the Time strong and vigorous; as many Persons troubled with *Old Gleet*s, know by Experience.

N. B. Mr. Martin's 8 Tokens (p. 53 and 54) to distinguish a *Virulent* from a *Simple Gonorrhæa*, which he tells you his *Experience* taught him, he had from

from Dr. *Abercromby's* Treatise, printed above 20 Years ago.

§. 6. To distinguish the *Whites* in, Women from a *virulent Gonorrhœa*, is a Matter of more Difficulty; for Women, if weakly, are very apt to have the *Whites*, and sometimes the Woman being of an ill *Habit* of Body, there is so much *Acrimony* attends them, as to cause a slight *Heat* of *Urin*, and their Colour also becomes chang'd. On the other Side, in a *Venereal Gonorrhœa*, if the *Infection* was but slight, they are oftentimes but a little, if at all, molested with a *Heat* of *Urin*; nor does the Matter that flows, much vary in its Colour. *Beglar's* Observation seems to be the best *Criterion* of Distinction, *viz.* That in Case the *Whites* continue during the Time the *Menses* flow, (that is, whilst she has *Them*, as the Women express it) and permix together with them, the Woman is undoubtedly *Clapt*; but if the *Whites* cease during the Time the *Menses* flow, and return soon after they are gone, her *Disease* is the *Whites* only. Other *Signs*, says he, are fallacious, but this infallible. And indeed this *Rule*, together with the Consideration of other Circumstances, such as the Absence or Presence of other Symptoms of a *Venereal Infection*, may usually decide the Matter. A *simple Gonorrhœa*, and *Gleets* in Men, as also the *Whites* in Women, are (many Times) of difficult Cure; especially if they fall under the Care of those who don't well understand them.

§. 7. After the *Patient* shall have taken about four Doses of my *Antivenereal-Pills*, and during that Time have taken my *Balsamick Electuary*, which as well obtunes the *Acid* (tho' not such an *Acid* as is the Essence of the *Venereal Disease*) *Humours* that are, in some Measure, the Cause of those *Weaknesses*, as cleanses, heals, and strengthens the Parts affected, I advise to the Use of my

Strengthening Electuary,

of which the Patient takes the Quantity of a Walnut at Bed-time, about half that Quantity in the Morning fasting, so again about an Hour before Dinner, and about four in the Afternoon; which may, if Need be, be every Time wash'd down with a Draught of a not *unpleasant Diet-Drink*, that I prepare on those Occasions; also mild, but *Stryptick Injections* must here be us'd: And by this Method I have (as many Persons, to their great Satisfaction, have found) had good Success in the Cure of Old Gleets in Men, and the Whites in Women. The same Remedies must sometimes be us'd in order to compleat the Cure of a *Gonorrhœa*, which is, in some Constitutions, very apt to degenerate in Men into a *Gleet*, and in Women into the Whites.

C H A P. XIII.

Of a Confirm'd Pox.

§. 1. **T**HE first *Stadia* of the *Venereal Disease*, I have already describ'd; and truly, to represent the *Miseries* it brings on Mankind, when 'tis *Confirm'd*, *Radicated*, and become that which is properly call'd the *Pox*, I need do little more than translate into *English*, what that Excellent Physician, Dr. Sydenham, wrote in his *Latin* Epistle to Dr. Paman, viz. *At vero quoties sive morbi (Opera Sydenhami, p. 295.) diuturnitate & in dictis partibus mora contagio sursum fertur & sensim Sanguini labem imprimit, aut materia virulenta indebito Astringentium usu in corpore retenta Humores putrescent, Vera Lues exorcitur, &c. i. e.* "But as soon as either by the long Continuance of the Disease in the Parts first affected, the Contagion

" is carry'd upwards, and communicates its *Ma-*
 " lignity to the *Blood*, or the *virulent Matter* be-
 " ing retain'd in the *Body*, by the improper Use
 " of *Astringent Remedies*, the *Humours* putrefy
 " and corrupt, a true *POX* arises ; in which,
 " *Bubo's* or *Swellings* sometimes appear in the *Groin*,
 " and constitute its first Degree. Soon after,
 " *Pains* seize the *Head*, and *Spaces* between the
 " *Joints*, viz. *Shoulders*, *Arms*, and *Legs*, invading
 " sometimes the one, and sometimes the other,
 " without any Order, cruelly tormenting the *Pa-*
 " tient. In the *Day* he is sometimes tollerably free
 " from *Pain* ; but in the *Night*, when *warm in*
 " *Bed*, he enjoys not much *Ease* 'till towards
 " *Morning*. *Dry Scabs*, *Tetters*, &c. defile divers
 " *Parts* of the *Body* ; they are usually of a yellow
 " *Colour*, not unlike an *Honey-Comb*, whereby
 " they are distinguish'd from other *Breakings-out*.
 " Sometimes they spread over divers *Parts* of the
 " *Body*, with a large *Surface*, after the Manner
 " in which the *Leprosy* in the *Writing* of *Physi-*
 " cians is said to have done. And by how much
 " the more these *Breakings-out* appear, by so much
 " the less the *Patient* is afflicted with *Pain*. All
 " the *Symptoms* do gradually increase, but the
 " *Pain* more than the rest, even to that Degree of
 " *Violence*, that the miserable *Wretch* can no lon-
 " ger contain himself in *Bed*, but streight-ways
 " leaps out, and in *Uneasiness* wanders about from
 " *Place* to *Place* in his *Bed-Chamber*, 'till *Day-light* ;
 " then perhaps he can compose himself, for a while,
 " to *Rest* ! Add to all this, that by Reason of
 " the *Vehemency* of the *Pain*, the *Skull*, and *Bones*
 " of the *Arms* and *Legs*, are from this Time rais'd
 " up into *Knobs*, call'd *Exostoses*, not unlike to the
 " *Swellings* on *Horses Legs*, call'd the *Spavin* ; and
 " the *Bones* being so beset with *Knobs*, become ca-
 " rious, and putrefy or roit. *Phagedenick Ulcers* also
 devour

“devour various Parts of the Body : These most
 “usually first attack the *Throat* and *Jaws*, pro-
 “ceed insensibly by the *Palate* into the *Gristle* of
 “the *Nose*, which it very soon destroys. So that
 “the *Nose*, wanting its *Prop*, falls flat. The *Ul-*
 “cers daily increasing, and the *Pains* augmenting,
 “the miserable Patient being partly overcome with
 “continual *Torture*, and partly eaten up and de-
 “vour’d with *Ulcers* and *Putrefaction*, lives a Life
 “as uneasy, as *Torture*, *Stench*, *Rottennes*, and
 “*Disgrace* can render it ; even a State much more
 “wretched, and less to be desir’d, than that of be-
 “ing number’d amongst the *Dead* ! until at length
 “the Members perishing by Piece-Meals, the
 “mangl’d *Carcass*, now not to be endur’d amongst
 “the Living, is committed to the Earth !

§. 2. Whoever can read this Account (penn’d
 in *Latin* by that best of Physicians of this last
 Age, Dr. *Sydenham*) of the dismal Effects of the
Venercal Disease, and yet not think themselves
 concern’d to avoid those Acts of *Lewdness* that may
 probably introduce it into their own Bodies, if
 now absolutely free from it ; or, that being al-
 ready unhappily (tho’ but slightly) tainted there-
 with, shall not use their best Endeavours to get
 themselves (not by ignorant Pretenders palliatively,
 but by skilful Practicers) perfectly Cur’d, must
 doubtless be too courageous, or rather fool-hardy,
 duly to mind what in (Relation to the Affairs of
 this World) ought to be their most immediate and
 chiefest Concern !

§. 3. In the Cure of a Confirm’d *Pox*, my
Antivenereal-Pills are an excellent Purgative, and
 will perform whatever any Purgative can. My
Antivenereal Emetick Powder,
 is also an admirable Medicine, and will do more
 Service at one single Dose, than most other Medi-
 cines can do at six. But Truth is, a Confirm’d
Pox

Pox must be cur'd by the assiduous Use of such Medicines as every particular Case, according to the Age, Sex, Constitution of the Patient, Degree, and Urgency, &c. of the Symptoms shall require, in order to absolutely free the Mass of Blood, and other Fluids of the Body (now all, in some Measure, viciated) from the *Venereal Infection*; and this (though tis, as I know by *Experience*, possible to be done by other Means) may most properly, certainly, and effectually be done by a regular Course of *Salivation*, proper *Diet-Drinks*, &c. being also afterwards taken.

C H A P. XIV.

Of Mercury, its good Effects; and how to remedy its ill Effects.

§. 1. **MERCURY**, in the *Bowels* of the *Earth*, is often, though not always, replete with *Arsenical* and other *Heterogeneous Particles*, which, tho' imperceptible to the *Sight* and *Taste*, render it *insalubrious*, and sometimes *poisonous*; and if *Mercury* containing *poisonous Particles*, without due *Purification*, be made into a *Medicine*, that *Medicine* must also be *poisonous*. Hence 'tis evident how *Persons* may be injur'd by taking *unpurify'd Mercury*, and Preparations made thereof. / There are divers Ways of purifying *Mercury*, which I shall fully treat of in my *Essay* concerning *Mercury* and *Mercurial Medicines*, now almost ready for the Press.

§/ 2. *Mercury* being, in its *Purification*, absolutely (by Means of fix'd *Alcalis*) divested of all *Acid*, *Arsenical*, and other *Heterogeneous Corpuscles*, is thereby render'd entirely *safe*, and proper to be us'd in all *Mercuria*

rial Preparations, and is a salubrious *Alkali*, that will easily and readily embrace, unite with, and receive into its *Pores* any *Acid* of what Kind soever; and is very apt, even when loaden with *Acids*, to be, by Heat, volatiliz'd; and in its *Volatilization* it will carry with it the *Acids* it shall have receiv'd into its *Pores*, as is well known to all conversant in *Chymistry*.

§. 3. It will now be a Matter of no great Difficulty to determine how *Mercury* cures the *Venereal Pox*; for having discover'd the Essence of the *Venereal Disease* to consist in an *Acid*, by Heat easily volatiliz'd; and which naturally renders the *Blood* and *Lympha* viscid, and occasions all the *Symptoms* that attend that *Disease*; and that *Mercury* is an *Alkali*, that readily embraces and receives into its *Pores* any kind of *Acid*, without Exception; and that it is, even when its *Pores* are fill'd with *Acids*, also, by Heat, easily volatiliz'd; and that in such its *Volatilization*, it bears away with it the *Acids* (tho' fix'd) it shall have receiv'd into its *Pores*, it naturally follows, that *Mercury*, being (in its Preparations) divided into imperceptible Particles, and in a due Manner admitted into an human Body, whose *Fluids* are viciated by the *Acids* of the *Venereal Disease*, will perimigrate, together with the *Blood* and other circulating *Fluids* (for 'tis capable of the greatest Subtilization imaginable) every Part thereof; and that wherever (even in the most minute Passages of the *Glandules*, &c.) it shall meet with any Particles of the morbidick *Venereal Acids*, it will take them into its *Pores*; by which Means they will, together with the *Mercury*, be carry'd off, by *Purgation*, *Vomiting*, *Sweating*, *Salivation*, &c. according as was the Intention of the skilful *Physician*. And the Cause of the *Disease* being thus remov'd, its Effects, viz. its *Symptoms* must cease, the *Blood* and other

other *Fluids* must return to their former *State*, and the afflicted *Patient* be restor'd to his *Health*. And this is the natural Property and infallible Effect of well-prepar'd *Mercurial Medicines* skilfully us'd; and by this Means 'tis that *Mercury* is, in the Hands of an honest, careful, and skilful *Practicer*, a safe Cure for the *Venereal Disease*. Thus 'tis to the *Porosity*, not the *Poderosity*, (as the Author of the new *Theory of Fevers* suppos'd, and attempte'd Mathematically to prove) that the good Effects of *Mercury* are owing.

§. 4. Many Persons are indeed prejudic'd against *Mercury*, and all *Mercurial Medicines*, presuming, that it often fixes in the Body, causes *Aches, Pains, Palsies, &c.* And the Truth is, that altho' *Mercurial Medicines* made up of the Preparations of well-prepar'd *Mercury*, be as safe as any *Medicines* whatever, yet through either the Unskilfulness of the *Practicer*, or Irregularity of the *Patient*, they may happen (and so may any *Medicines* on Earth) to be prejudicial. But the Dislodging of *Mercury* from any Part of the Body, is not to a skilful Man, a Point of very great Difficulty. In that Case, all *Sadoricks* are proper; all *Metallick Sulphurs* are excellent; but the Preparations of Gold excel all other *Medicines*. Gold held in the Mouth, will be colour'd White, if any *Mercurial Particles* be lodg'd in the adjacent *Parts*. If you put a Piece of Gold in your Mouth (as Sir K. Digby in his Treatise concerning the Sympatherick Powder, p. 87.) and stir crude *Mercury* about in a Dish, with one of your Toes, that Gold will attract some of its *Particles*, and become White; which plainly shews the great Power of Gold in attracting *Mercury*. *Aurum fulminans* is, in these Cases, an excellent *Medicine*; *Aurum potabile* (if you can get that which is right) is a better; but the best, most efficacious, and indeed infallible Remedy in all Cases where

where *Mercury* is lodg'd in any Part of the Body, is my *Tinctura de Sulphure Aurea* ; which (being a *Tincture* drawn from the *Sulphur* of *Metals*, and of *Gold* amongst the rest) is a great *Purifyer* of the *Blood* from *Scorbntick*, as well as *Venereal* Defilements, and (especially being assisted by my *Cardiack* and *Sudorifick* Pills) absolutely frees the Body from *Mercury*. It promotes a gentle breathing *Sweat* in the *Night*, and works by *Urin* in the *Day-time*. The Dose is 40, 50, 60, or, if you please, 100 Drops, (according to the Age and Strength) every Morning fasting, at four a Clock in the Afternoon, and at Bed-time, in a Glass of Canary, white *Lisbon-Wine*, or Spring-water, Price 5 s. an Ounce. And the *Cardiack* and *Sudorifick* Pills, one of which being a Dose, to be taken an Hour or two before Bed-time, 6 d. each.

§. 5. Some Authors have contended, that no good Cure can, in any *Venereal* Case, be effected without *Mercury*. But Reason and Experience prove their Opinion to be a Mistake ; for seeing *Mercury* does not cure the *Venereal* Disease by any *Specifick*, or (now) unknown *Virtue* or *Quality*, but only by being dispers'd in *subtle* Particles thro' all Parts of the Body, and receiving into its Pores the *Acid Venereal Miasmata*, wherever it meets with them, and carrying them off together with it self, 'tis but rational to suppose, that there are divers other *Medicaments* (tho' not commonly known) that are capable of performing the same Office. And the Experience of the most skilful Practicers confirms this Conjecture ; for most of them will own, that a slight *Infection* may with Safety and Certainty be carry'd off, and the Cure compleatly effected without the Use of *Mercury* ; and some Authors of Reputation, as well as other eminent Practitioners, assert, that the most inveterate Pox may be cur'd without it. And I do affirm, that I have

have perform'd many good Cures, even in difficult Cases, without one Grain of *Mercury*; yet, in any old and stubborn *Pox*, I esteem *Mercurial Medicines*, where the Patient will admit of 'em, the best of Remedies, and as safe as any Medicines whatever. But, in slight Cases, there is no Necessity of having Recourse to such *Herculean* (and, to the Vulgar, affrightening) Medicines.

CHAP. XV.

Of the Pox complicated with other Diseases.

§. 1. **T**HE Venereal Infection of it self, as you've seen, produces Effects bad enough, but it may also (as we find very often by Experience) be complicated with some other (nay, with almost any other) Disease. The Scurvy is of it self a very contumacious Distemper, and its Symptoms, when confirm'd, much resemble some of those that attend the Pox; when therefore the Pox and Scurvy shall be, as they often are, complicated, they must of Consequence render that Patient more difficult to be perfectly cur'd, than he would have been, had he been afflicted with but either the one or the other of those (bad enough) Diseases. The like may be said of the King's-Evil, the Itch, the Leprosy, the Gout, and Rheumatism; and so of divers other chronical Diseases. Nay, some Authors affirm, that even Fevers, and other acute Diseases, may be render'd more severe than ordinary, and more difficult to be cur'd, by being complicated with the Venereal Disease.

§. 2. And as there may happen a Complication of the Venereal, and some other Disease, by the Patient's being at the Time he or she happens to be infected with the Venereal Disease, afflicted with some other Disease; so if a really sound and healthy Person becomes infected with the Venereal Disease, and happens not to have its Infection well carry'd off, and the Blood and Juices of the Body absolutely restor'd to their former Purity; the remaining Particles of the Venereal Infection being in some Measure alter'd in their Texture, &c. may probably never produce the genuine Symptoms of the Venereal Disease, but rather an inveterate Scurvy, Rheumatism, King's-Evil, Leprous Breakings-out, or indeed any other Disease to which the Patient's Constitution, Habit of Body, Way of Living, &c. shall contribute; and there are few (if any) Persons so healthful, as that they are not (in some Measure at least) inclin'd to one Disease or another; and every Disease taking its Origin from, or being (tho' but slightly) complicated with the Venereal Disease, must becur'd by (because they will not give Way to any other than) proper Antivenereal Remedies.

§. 3. Now, when the Venereal Disease and the Scurvy are complicated, they must necessarily constitute an anomalous Disease, that will partake of both those Diseases, but have Symptoms (in some Respects) different from either of them. The like may be said of the Venereal Disease complicated with any other Disease. And this Complication of one Disease with another, is the principal Cause of so many (seemingly) new Diseases every Day appearing in the World. And every such new Disease usually retains the Name of that Disease of which it does principally partake, (when that can be known) and the Name of the other Disease is added by Way of Epithet. Thus when the Scurvy

vy principally afflicts any Person, yet in Conjunction with a Venereal Taint, that new Disease is call'd a Venereal, or Pocky-Scurvy; so of other Diseases. And when any (either External, or Internal) Disease proves stubborn, and of difficult Cure, in a Person who has formerly (though many Years before) had any Species of the Venereal Disease, some Remains thereof ought to be suspected, and Antivenereal Remedies apply'd to. I have not Room to prosecute this Disquisition; and indeed I touch'd upon it only to intimate the absolute Necessity (in order to future Health) of well carrying off a *Venereal Infection*.

§. 4. The Cure of the *Venereal Disease*, when complicated with another Disease, must be regulated, as well according as the Nature of the Disease with which it shall be complicated, shall require, as according to the *Age, Sex, Constitution, &c* of the *Patient, Vehemency, &c.* of *Symptoms* shall indicate; but being ready to give my *Advice* in any particular Case, and to afford my *Assistance* too, (when desir'd) I shall not here launch out any farther, than to inform the Reader, that in these complicated Cases I have often found my *Antivenereal Pills, Elixir Panchymaggon, &c.* eminently serviceable. And (as hinted before) in any particular Case, I shall (I think) be capable of giving such particular *Advice*, and dispensing such Medicines as (Directions being pursu'd) will scarce ever fail of answering the afflicted Patient's reasonable Expectations.

C H A P. XVI.

Of the six Non-Naturals.

§. 1. **T**HESE are, 1. *Air* and *Breathing*. 2. *Meat* and *Drink*. 3. *Motion* and *Rest*. 4. *Sleeping* and *Watching*. 5. *Excretion* and *Retention*. 6. *Passions* of the *Mind*. A due *Regard* (all Physicians acknowledge) ought to be had to each of these in order to preserve *Health*, even when a Person is really sound, and free from any *Distemper*; much more ought a diseas'd Person to have *Regard* thereto, in order to the *Recuperation* of lost, or impair'd *Health*. I shall here only give such *Hints* concerning them, as 'tis necessary Persons afflicted with the *Veneral Disease* should know and observe.

§. 2. As to the *Air* in which we breathe, there are Persons healthful and long-liv'd in reputed bad *Air*; and others sickly and short-liv'd in good *Air*. Change of *Air* is beneficial in curing *Diseases*, none otherwise than as it induces a *Fermentation* in the *Blood*, in the due *Order* and *Texture* of which *Health* principally consists. During the *Time* of *Cure*, (in the *Veneral Disease*, unless complicated with some other *Distemper*) Change of *Air* is not necessary; but after the *Cure* (that is of a *Confirm'd Pox*) the Change of *Air* (together with the Use of *Alterative* and *Blood-purifying Medicines*, such as my *Elixir Panchymagogen*) is of admirable *Efficacy*; nay, Change of *Air*, after a severe Course of *Physick*, the *Rules* of *Temperature* only being observ'd, is very conducive to re-settle any Person in a good and firm *State* of *Health*. The *Air* to be chosen ought to be serene, and clear, not subject to *Fogs*, noisome *Scents*, &c.

§. 3. As to Diet, which of all the *Non-naturals*, is chiefly regarded in this *Disease*, I shall recommend the following Particulars, as worthy your Notice, viz. 1. In a *Clap*, whilst the Person takes purgative *Physick* in order to remove the *Infection*, a moderate *Spare Diet* should be observ'd; which ought to consist of Things *succulent*, and easy of *Digestion*; such as boil'd *Veal*, *Lamb*, *Mutton*, *Beef*, (not much salted) any Kind of *Poultry*, *Rabbits*, &c. *Fresh Fish* also of any Kind, may be allow'd, but are not so good; *Broath* and *Water-gruel* with, or without *Currants*, are very proper. As to *Drink*, *Small-beer*, *Ale*, *Ale-Purl*, and *Als* with a *Lemon* squeez'd into it, are very proper for constant *Drink*. Of *Wines*, *Canary*, *white Lisbon*, and new *Rhenish* are best, *Mead* and good *Syder* are also very proper *Liquors*; *Coffee*, *Tea*, and *Chocolate*, are not injurious. 2. When the *Infection* is remov'd, and *Medicines* are taken in Order to cure the *Weeping* and bring the weaken'd Parts to their due *Tone*; a more drying *Diet* (if it may be) should be us'd; *Meat roasted*, rather than that which is boil'd, is to be chosen; but the leanest Part thereof only eaten, *fat Meat* and *Butter* being now very injurious; but *Cheese* is not so; *strong Broaths*, *Jellies*, &c. are now very proper, so are (for poor People) *Neats-Feet*, *Trotters*, &c. most *Garden Fruits* eaten in Quantity are injurious; *Almonds* and *Raisins* throughout the *Cure* are proper enough: Nor can the Use of *Tobacco* be hurtful. If you drink any *Punch*, let it be genuine, and take Care not to drink too much; towards the End of the *Cure*, *Red Wine* need not be dreaded. But throughout the *Cure*, *Meats* that are very fat, or much season'd (before dress'd) with *Salt*, as also *Butter*; all *Eatables* hard of *Digestion*; as also *Stale-Beer*, *Brandy*, and all *sharp and hot Liquors* ought to be avoided.

avoided. Yet have I cur'd some *hundreds of Persons*, who throughout all the Time of their Cure, kept, in all Respects, to their former (the Rules only of *Temperance* and *Sobriety* being observ'd) Way of *Eating, Drinking, &c.*

§. 4. Moderate and daily *Exercise* most certainly conduces very much to the *Conservation of Health*; nay, 'tis almost sufficient to retrieve a Man from a very deplorable *Estate* in some *Distempers*; but he that has a *Clap* upon him, ought to be more than ordinarily cautious of all Manner of *violent Exercise*, which, in this *Disease*, is of ill Consequence on two Accounts, viz. 1. It more *relaxes* and *weakens* the *Parts* from whence the *Gleeting* flows, and thereby renders the *Cure* more difficult; its being possible, (as all *Autors* own, and *Experience* confirms) that *violent Exercise* may (and often does) induce in Men a *simple Gonorrhœa*, and in Women the *Whites*, proves this to be true. 2. It puts all the *Fluids* in the *Body*, especially those contain'd in the small *Capillary Vessels*, into a more *brisk Motion*, than they would otherwise be in, whereby the *Infection* is the sooner dispers'd all the *Body* over, and a *confirm'd Pox* occasion'd; yet, of all *Exercise*, that of a *Veneral Rencounter* is (during a Man's having a *Clap*) of most pernicious Consequence. But after a *severe Course of Physick* for a *confirm'd Pox*, moderate *Exercise*, especially in the *Country-Air*, is very serviceable.

§. 5. As to *Sleep* and *Waiching*, *Excretion* and *Retention*, and the *Passion of the Mind*, I shall say nothing, unless it be, that Moderation, in Relation to them all, is most proper; and that whereas many Persons, under the *Misfortune* of this disgraceful and pernicious *Disease*, (especially modest *Women*, injur'd by their *Husbands*) are very apt to be *pensive, melancholy, and dejected*, 'tis proper to let them

them know, that keeping themselves in such an *Uneasiness* of *Mind*, and even *Despondency* of ever being well *cur'd*, oftentimes does them (almost, as much *Prejudice*, as the *Disease* it self, and very much *retards* a *Cure*.

N. B. I did intend here to have inserted a farther Account of some of other Medicines mention'd in the Book, and of some not there taken any Notice of, but for want of Room must forbear, only observe, that my *Antivenereal-Pills* are not only proper against that *Disease*, but are a proper *Purgative* against the *Scurvy*, and all its *Symptoms*, viz. *Pains* in the *Head*, *Shoulders*, *Arms*, *Legs*, and other Parts of the Body, *Redish* or *Bluish Spots*, *Breakings-out* on the Skin, *Soreness* and *Looseness* of the *Teeth*, *stinking Breath*, &c. I have had large Experience of them in disposing *Old Sores*, *Fistula's*, *Ulcers*, *King's-Evil Sores*, &c. to a speedy Healing; they have been often found beneficial against the *Stone*, *Sand*, and *Gravel*, as also in various *Diseases* of the *Head*, *Stomach*, *Breast*, and *Lungs*; they are an effectual and general *Purgative*, may be serviceable (as I know by 16 Years Experience of them) on most Occasions where purging is necessary, but can't be injurious on any such Occasion; yet they are chiefly intend- ed against the Venereal Disease, on which Account they have not (so far as I know) any Equal. Price 3 s. the Box. To be had at my House, the *Golden-Ball*, between the *Sun* and *Castle Taverns* in *Honey-Lane-Market*, *Cheapside*.

ERRATA.

P 12. l. 17. r. Serapio; and l. 30. r. to have been.

p. 14. l. 20. r. Empiricism. fo again l. 27.

p. 18. r. Chap. III.

p. 20. l. 37. r. Practitioner.

p. 23. l. 12. *dele* ("")

p. 28. l. 31. r. very.

p. 29. l. 33. r. violent.

p. 34. l. 35. r. Spooner.

p. 37. l. 37. *dele* the.

p. 43. l. 1. r. he can't, and l. 13. *dele* (i.)

p. 60. l. 17. add *Anno* 1703.

p. 65. l. 30. r. fo to be.

p. 68. l. 32. r. Instigation.

p. 77. l. 36. for where, r. when.

p. 8. l. the last, r. the most.

y. 93. l. 34. for Obrunes, r. obrunds.

p. 94. l. 31. r. exoritur.

p. 100. l. 33. r. Infection.

These, and what other Errors of the Press, Reader,
you meet with, be pleas'd to correct with your Pen.